# The American Missionary

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## THE SEASON'S GREETING

WE wish for every one of our readers, the old and the new, the happiest kind of a Happy New Year! To which wish we venture to add another, namely that this magazine may be so fortunate as to make a genuine contribution to that happiness which we sincerely desire for you all. Of the various elements that contribute to happiness of the finest, highest type, two are of prime importance: first, a wide range of noble interests; second, the consciousness of bearing a useful, personal part in the promotion of human welfare. To both these springs of purest pleasure our pages constantly lead.

### The One Hundred Roll

Our greeting is carried this year to many new readers, and it gives us pleasure to welcome these into our circle for we know that through them the program of our homeland societies is constantly spreading out and gaining firmer support. The following churches have sent us subscription lists of a hundred or more, entitling them to a place on our Hundred Roll:

Meriden, Conn., First, 240; Upper Montclair, N. J., Christian Union, 210; Hartford, Conn., Immanuel, 200; Oak Park, Ill., Pilgrim, 200; Brooklyn, N. Y., Lewis Avenue, 159; Northfield, Minn., 152; Plainsfield, Ohio, 146; Elyria, Ohio, First, 137; St. Louis, Mo., Pilgrim, 129; East Orange, N. J., 122; Sterling, Ill., 122; Walton, N. Y., 109; Putnam, Conn., 106; Whittier, Cal., Plymouth, 106; Champaign, Ill., University, 103; Fremont, Neb., First, 102; St. Johnsbury, Vt., North, 100; Lorain, Ohio, First, 100; Mansfield, Mass., Orthodox, 100.

Following close upon the heels of those who reached the hundred goal come Plainfield, N. J., with 97; Florence, Mass., with 95; Yankton, S. D., First, 93; and Western Springs, Ill., 92.

### Honorable Mention

Mention must also surely be made of those churches which have sent in lists equaling one-third or more of their total membership, even though they did not reach the hundred mark, first place being given to Lindenwold, N. J., which with a membership of only 25 sent in a list of 50 subscribers:

Avoca, Neb.; Centerbrook, Conn.; Central Lake, Mich.; Denver, Col., Pilgrim; Gary, Ind.; Greens Farms, Conn.; Gallup, N. M.; Hay Springs, Neb.; Hampden, Maine; Mazon, Ill.; Mahanoy City, Pa.; Oacoma, S. D.; Roscoe, N. Y.; Rosendale, Wis.; Shabbona Grove, Ill.; Southampton, Mass.; Savannah, N. Y.

### Special Rate for Hundred Clubs

It has heretofore been the policy of the magazine to allow the special rate of twenty-five cents per subscription only to those clubs which equaled one-fifth the gross membership of their churches. This has been deemed a hardship where large lists of subscribers have been obtained but where the required percentage could not be had. Commencing with the first month of the new year, the very low rate of twenty-five cents per subscription will be allowed to every club of a hundred or more, whether or not it equals a fifth of the church membership.

# THE COMMISSION ON MISSIONS

## A Subject for Further Study

*By* Rev. James E. McConnell

ONE of the aspects of the work of the Congregational World Moveme and of its successor, the Commission on Missions, as originally co templated, was the promotion of stewardship among the membership of o churches. Not only our own denomination but other leading denominatio have undertaken a similar work and have been prosecuting it with vigor a some of them with a large measure of success during the last three yea The United Presbyterians have attained unto the highest rank of givi among the more important denominations: $15.56 per member for missio and benevolences and $23.55 for home expenses for the year ending March 1922. The $15.56 for missions and benevolences includes, as does the Congr gational figure of $6.36 for the same purposes, contributions for other for of missionary work as well as those that are carried on through our societi The success of the United Presbyterians has been due in considerable part least to the emphasis which their leaders have given to stewardship.

At a recent meeting of the promotional agencies of the different deno inations held in Columbus, Ohio, stewardship was one of the outstandi subjects which were thoughtfully and extensively studied and discussed.

### The Material Offered

In pursuance of the general plan regarding the promotion of stewar ship, several leaflets have been prepared and widely distributed in o Congregational churches: (1) "The Fine Art of Giving," written by De Charles R. Brown, and having a very large circulation; (2) "Holdings a Usings," a longer article but dealing with the same general subject and wr ten by the same author; (3) "Facing My Income," printed originally as advertisement in *The Congregationalist*, and later issued as a four-page le let; (4) "The Stewardship Questionnaire" with Ballot, extensively circ lated and widely used with a varying degree of success in different church and localities a year ago—still available and heartily recommended to past and churches not having used it; (5) "Immortal Money," written by R J. T. Stocking, of Upper Montclair, N. J., for the promotion of the campai of 1923, a very popular and helpful publication. A lecture on "Stewar ship" with fifty slides has also been prepared and is offered without cost users from the depositories in New York, Boston and Chicago.

### A Pertinent Study Book

None of these helps, however, have sought to go very extensively in the subject of stewardship, certainly not in the manner which is exemplifi in Dr. Ralph S. Cushman's book.* We have profited by what has be offered before by Dr. Cushman on this important subject but this effo is more fundamental and painstaking than anything that he has writt hitherto concerning stewardship. The volume consists of more than 2 pages, similar to the Fosdick Study Books issued by the Young Me Christian Association some years back, but published by the Abington Pr of New York and Cincinnati. The sub-title, "A Book For Daily Devotio

* "The Message of Stewardship" by Ralph S. Cushman, published by The Abington Pr New York and Cincinnati.

and Class Study," suggests a use which some pastors may desire to make of the book in connection with their midweek meetings or by way of recommendation to some of the more mature classes in the Sunday School. The subject of the tithe is not omitted from this treatise but is presented at the end of the book, rather than at the beginning as a tenet to be enlarged upon and defended. Even those who may object to the tithe as a fixed principle in relation to giving will have no occasion to resent the method of the presentation in " The Message of Stewardship."

### The Great Peril

Perhaps the most important of the ten chapters and subjects which the book contains is " The Peril of Stewardship," where the author makes this quotation from the sayings of John Wesley the basis of his argument: " Christianity has in it the elements of its own destruction." Such a statement needs explanation and Wesley does not withhold it: " When a man becomes a true Christian he becomes industrious, trustworthy, and prosperous. Now if that man whilst he *gets* all he can and *saves* all he can does not *give* all he can, I have more hope of Judas Iscariot than of that man! . . . Some of you Methodists are twice as rich as you were before you were Methodists; some of you are four-fold as rich; some of you are ten-fold as rich. Now if, whilst you get all you can and save all you can, you do not give all you can, then you are ten-fold more the child of Hell than you were before!" Such language is certainly vigorous and might be resented if addressed to a modern Methodist or any other church audience, but the Methodist revival under the Wesleys and all other revivals that have been worth recording have been characterized by plain speaking.

### Literary Qualities

There is literary merit as well as sound doctrine contained in the volume. Its pages are illuminated by quotations from the writings of several of our well known writers on spiritual and economic subjects, such as J. H. Jowett, Phillip Brooks, William Dewitt Hyde, John Ruskin, and Roger Babson. There are more than one hundred quotations with appropriate setting from well known poems and hymns by standard authors.

### A Suggested Use

It will be found possible and helpful to use this little volume, as has already been intimated, either as a basis of study in classes or in connection with the subjects which are offered as prayer meeting topics for January and February, 1923, and found in *The Congregational Handbook,* when the general topic is " The Creator and His Gifts." If the whole of the book cannot be compassed in connection with the subjects as they are indicated in the *Handbook,* certain chapters at least can be profitably considered and their contents will be found pertinent and helpful. If " The Message of Stewardship," for good reasons cannot be studied by classes, or used in connection with the prayer meeting topics, the pastor will find in it abundant material for one or more exceedingly practical sermons. Dr. Cushman rightly says that " the Christianizing of property is probably the greatest task that confronts the church of the Twentieth Century" and he quotes once more the oft-repeated but never trite prophesy of our own forward-looking Horace Bushnell: " One more revival, only one more, is needed; the revival of Christian stewardship, the consecration of the money power to God. When that revival comes the Kingdom of God will come in a day."

The Commission on Missions will undertake to supply copies of the book to pastors and others desiring them at cost, or they may be secured by ordering direct from the Abington Press, 150 Fifth Avenue, New York, at the price of $1.00 net.

# THE CONGREGATIONAL COMMISSION ON EVANGELISM

## For the Devotional Life of the People

*By* Frederick L. Fagley, D.D.

MORE and more churches are coming to look upon the period from January first to Easter as peculiarly adapted to Christian nurture. The usual program of activities has two objects in view: first, the enriching of the spiritual life of the members of the congregation; second, bringing into the congregation those who are not now attached to the church.

Perhaps the most significant feature in religious life in America today is the trend towards the development of quality in religious living. That is to say, that while churches today are as interested as ever, if not more so, in recruiting men and women to the Christian life, they feel more than ever the responsibility which is theirs that the membership shall be built up in devotion, understanding and fruitful living.

In order to help pastors in their ministry to their people the Congregational Commission on Evangelism and Devotional Life has through the last five years promoted several fruitful features of the church program. Among these features the one most widely used is "THE FELLOWSHIP OF PRAYER." This Fellowship of Prayer is so familiar to Congregational pastors and laymen that it is scarcely necessary to present its plan and purpose. Suffice it to say that for this year the Fellowship of Prayer is built around the theme "The Ministry of Christ" and the readings are from the Gospel of Mark approximately ten verses a day. The Gospel naturally falls into seven divisions and these have been taken as the weekly topics. They are—"The Beginning of His Ministry," "The Ministry of Service," "The Ministry of Teaching," "The Ministry of Love," "The Ministry of Fellowship," "The Ministry of Interpretation" and "The Fullness of His Ministry."

The Fellowship of Prayer will be used this year in a number of churches of other denominations. This has been true in the past but this year more denominations are taking up the plan and promoting it among their own churches. Perhaps the most interesting feature of the spread of the Fellowship of Prayer among the people at large is the fact that this year the daily sections, expanded a bit by the quotation of a verse from a hymn and the inclusion of a prayer, will be printed in two hundred and fifty-eight daily newspapers with a total circulation of almost ten millions. It is to be hoped that every Congregational church this year joins in with many thousands of Christians of the various denominations and with missionaries in many lands in reading the same scriptures, singing the same hymns, meditating upon the same great truths and offering united prayers to God.

Samples of the Fellowship of Prayer are now available and will be sent to all pastors about January first, and earlier when requested. There have been prepared also, as companion helps for the Fellowship of Prayer, "A Book of Prayers," giving a number of the great prayers of the church for individual and family use, and a "Book of Devotional Hymns" prepared especially for use in family groups. It is most important that to make the Lenten or pre-Easter period as fruitful as it ought to be pastors and church committees should plan now a definite program and secure an adequate supply of devotional literature.

# THE TRAGEDY OF THE NON-RESIDENT MEMBER

*By* John Andrew Holmes

FOR every hundred members of Congregational churches, there are admitted five persons a year on confession of faith. While this number is not as large as it should be, still with a five per cent increase, compounded each year, we should more than quadruple in membership each generation.

Our losses by death have been only a little more than one per cent a year, and even these losses have been almost offset by our accessions by letter from other than Congregational churches. For we receive annually from other denominations thousands of people more than we dismiss to them.

Why then has there not been a net gain in our numbers of five per cent per annum? Why at the end of a generation have we not quadrupled instead of doubled? The answer is that from time to time a revision committee—a sort of coroner's jury for the spiritually lifeless—has removed many names from our membership lists. For every five received on confession of faith, three have thus been struck from the books, and of these nearly all were non-resident members. About half our normal rate of increase has been offset by this non-resident loss.

It came about quite naturally. These people removed to a new locality. At first they did not transfer their church letters. They did not know how permanent their new location might prove. They would join a church when they had become better acquainted, and knew which one suited them best.

Some, after a brief time, transferred their letters. But most of those who waited a year found it harder to take action than it had been at first. Having deprived themselves of spiritual nutriment and exercise, they had naturally become spiritually weakened. After a period they had been practically given up as hopeless by their new church neighbors, while the revision committee back home, in view of the fact that they were keeping none of their church vows and answering none of the letters sent them by the church, had removed their names from the list.

There are more than a hundred thousand non-resident members of Congregational churches. The churches are kept always weakened by this appalling defection from church activities, and these people, for the time being little more than nominal members, are for the most part failing to receive what the church could do for them. One of every two ceases to be a member of any Christian church. In every city there are multitudes who once were members of Christian churches, but now are no longer connected with them.

If you are a non-resident member will you not ponder these facts? In one generation half of those who should be in our churches have fallen into this pit of procrastination. While these losses have not occurred in the public eye, like the gains in great revival meetings, under the influence of eloquent preaching and moving music, yet to those who study the accidents and diseases of souls they mean more of spiritual loss than all the revival meetings total for spiritual gain. If there is heard a song of gladness in Heaven over every sinner that repents, the angels also sing a dirge for every one of these saved souls that through indifference and procrastination in this supremely important matter is finally lost to Christ's church.

Every church is a body of the Savior, and it is possible for one of its members to be transplanted from one to another such body, just as our modern surgeons are able to transplant parts from one living body to another. But no surgeon regards it as safe to allow an organ, after it has been removed from one body, to remain long exposed and neglected before being attached to another. The life of such a non-resident member would not be long.

# THE PASTORS' SECTION

## Old Roads and New

*By* Lewis T. Reed, D. D., *Brooklyn, N. Y.*

WHO that loves the country does not love its old roads that ramble over the hilltops and through the forsaken valleys! What charm and pathos you discover as you follow in the footsteps of those who generations ago hewed those rough paths through the untamed wilderness. What stories those old roads have to tell of daring and hope. They left the valleys and fought their way up over the rugged hills. Why? you ask. The answer can be found in the fact that the valleys were often swamps in those days, filled with fallen timber, giving no footing, impassable for man or beast. So, fearless of winter winds and terrific grades, those hardy pioneers hewed their way up to and over the beckoning heights. For always there was the urge to get on and conquer the new land.

I love those old roads. They bind us to the past. They show us the brave endeavor, the hardihood, the ceaseless urge of pioneering in the hearts of our fellowmen. The old roads lead us back over the ways our fathers came when they conquered the new world.

And yet towns cannot live and do business just along the old roads. Woe betide the town that says the dirt-road, with its back-breaking thank-you-ma'ams, its sand and its mud, was good enough for my father and it is good enough for me! A new day has come with new conditions of transportation and new demands. The state road, sweeping in easy curves through valleys and over hills, is a better road for man and beast. It opens up the whole country-side to new possibilities of sympathy and knowledge. The town that would live in the present age may cherish the pathetic and gracious memories of the past, but also it must travel over the broad highways that the present day has created.

Spiritually, as well as physically, there are values in both the old roads and the new. The cultured mind will cherish the old roads while it travels on the new. One defect that is the peculiar characteristic both of youth and of ill-educated minds is to discover no value in the old roads by which humanity has moved. As a matter of fact no man can thoroughly understand the position in which a people or a faith finds itself unless he has some knowledge of the ways by which they have come. Through the press, the ribald writers of today delight to pour contempt upon the Puritan. They can see only the harshness and angularity of his character; but suppose that you follow the old road of the world's thought and you will discover by what steep grades he had to make his way. It was he that blazed the path through the forest of darkness with such a courage of independence in his heart, such faith in the onleading of the hand of God, that he opened up a whole new continent of thoughts for the minds of men, and along the paths that he once blazed humanity has followed. Harsh and angular he was. Yes, indeed; we would no more be like him than we would travel in our automobile over the old

oads with their protruding ledges and miry sloughs. Yet he who knows his ellowmen and loves the history of his race, must also pause to realize what aith and heroism were here that built these new ways in the wilderness of nen's thoughts.

Along those old roads of thought, too, you get a juster view of what umanity has been. Flippant writers would have us believe that ancient lays that exalted stern principles were altogether austere and harsh. Not o. These fathers of ours that built the old roads of the town, and prepared he ways of our thoughts as well, were not altogether regardless of the gentler ourtesies of life. Along those old roads not only are the lilies still blooming y the cellar holes, but again and again one discovers houses built with such race, dignity, and sense of proportion that one pauses to say, here must have welt men and women to whom beauty and worth were of value. Not all that s modern is superior to what is old. Therefore, one travels along some of he old roads of thought with reverence for the past and with a love of those ho wrought so manfully and in the main so consistently. If very often we iscover that the pathway they blazed seems tortuous and unnecessarily ifficult to our modern view, we must remember that those fellowmen of ours f generations ago were blazing their way, step by step, through an untried orld of thought, and we must value their service not by whether one can ove easily over their pathway at the present day, but by the fortitude and kill with which they cut their way into an unopened wilderness.

And yet not for one moment would I have young people believe that their uty is to walk continually along the old roads of thought. There is a danger ven in such excursions. There are churches of Christ that have made it their usiness to devote themselves to following the old way and to believing that nly where the fathers have trod should their children tread. Woe betide he generation that believes that all the great traffic of modern thought can ove over these ancient, uncertain, and tentative highways of the past! The ew road has its unquestioned value in the new day. The true man is he who, nriched by some understanding of what humanity has endured and of the ay by which humanity has traveled, his sympathies quick and keen with dmiration for their sacrifices and faith, turns back to the wider and better ighway that men know how to build today and helps to carry the great busi- ess of the world on to its appointed destination. We need the new spiritual oadway, wide and firm, for the quickening of our sympathies and for the nlarging of our understandings. If we are to be worthy children of our athers, we shall interpret faith to be not faithfulness to the past, but faith- ulness to the future. Having gathered up all the memories and associations f a precious past, we shall set forth as Christians on the great business of emonstrating courage and brotherhood with as high a faith as they showed n fulfilment of their duties of a century and more ago. The Church of hrist needs to move over a new and broader highway than its fathers knew o cities of habitation that were never within the view of former generations. s long as men have the love of truth in their hearts and a sense of fellowship ith their fellow human-beings, I have no fear of whither their road will ad them. In these days in which the world is now, with its distractions nd jealousies, with its uncertainties of what may ensue from day to day, one rays for that manifestation of the Spirit of God that shall enable the ands and minds of Christian people to prepare a highway, broad and firm nd sure, over which the children of men may move to their salvation, a ighway with the stones on which the feet of the travelers stumble cast out, highway surveyed and prepared by Him who has gone on, but who has nown us the way by which we must travel.

# THE CONGREGATIONAL HOME MISSIONARY SOCIETY

**A Happy New Year To All!**

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Read the account of the annual meeting of the Church Extension Board which appears in this issue.

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The budget system, with weekly payments, grows in favor among our missionary churches. The regularity of the method appeals to the thoughtful.

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One of our Superintendents writes: "Some of our churches have wanted to postpone calling a pastor until they could catch up financially, which is an effort to get fat by fasting."

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The loyal workers who appear on the cover page this month are Mr. and Mrs. John Lewis Jones of Challis, Idaho. Their home missionary service car is the gift of Mr. C. H. Kelsey of New York City.

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The Denver City Missionary Society has been revived under Superintendent Sullens and is facing the problems of the city with enthusiasm. In the list of Congregational cities of the country Denver stands number twenty. The city is steadily growing, and expansion of our work is imperative.

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"The *Year Book* shows no contributions from our church for 1921," said the pastor of a Congregational church recently. "That is because our treasurer was several days late in sending in our benevolent contributions." Local treasurers should bear in mind that it is necessary to have a definite time for the closing of our books. This time has been set as January 10. All contributions received on or before that date and marked "For 1922" will appear in the columns of the 1922 *Year Book*, but if they are received later than that date, they cannot be so entered.

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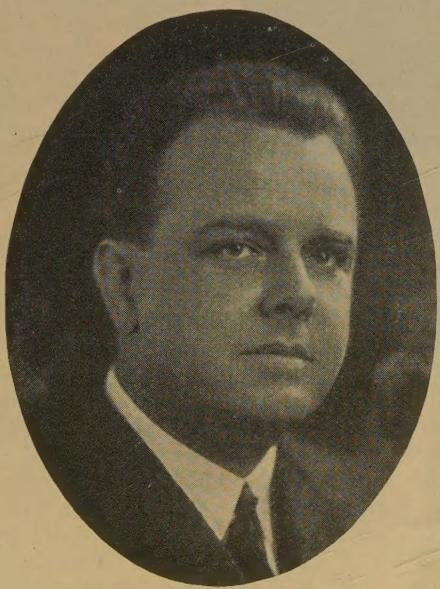
This is the month for the annual Midwinter Meeting of the Board of Directors of the Church Extension group. It will be held in the Chicago Beach Hotel, Chicago, Illinois, from Sunday, January 21, to Wednesday noon January 24. Sunday will be given over to devotions and inspirational addresses; Monday and the forenoon of Tuesday, to joint meetings of the directors with various secretaries and state superintendents. From Tuesday noon to Wednesday noon there will be simultaneous sessions of the Board of Directors and of the Superintendents' Conference. Both before and after this meeting the Commission on Missions will meet. In this way the unity of our work will be emphasized and new enthusiasm generated for the new year.

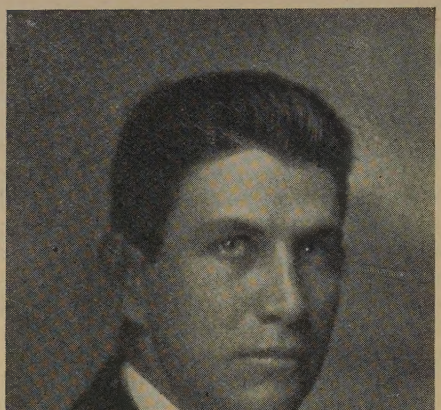
# The Annual Meeting of the Church Extension Boards

ELLIS ISLAND came to First Church, Binghamton, New York, he other night! Mrs. Pratt, one of ur Home Missionary Society work-rs on the Island, and Rev. John R. yons, Director of Religious Educa-ion at First Church, brought it. llis Island spread itself over the igh platform in front of the organ the main auditorium—babies, bag-age and all. It was an oddly as-orted group, ar-ayed in all the olors of the rain-ow, that filed ast the blue-oated, harsh-oiced inspector nd his voluble in-erpreter. You ould scarcely ave dreamed, earing them and eeing them, that hey were young olks and children f First Church, ressed up in Eu-opean costumes nd speaking the ines of the mis-ionary pageant, At Ellis Island," repared by Ce-ilia Razovsky. here was pity in our heart and a noke in your throat as you under-ood the bewilderment and despair hich come upon these eager knock-rs at America's doors when they are enied admittance because the quota is full" or when, through d mischance, the looked-for hus-and or brother does not appear to reet the mother and little ones from verseas. And you were glad when rs. Pratt herself appeared and in e play, as she does over and over in real life, whispered comfort to the lonely girl who needed assistance and promised to straighten out the tangle; glad to feel that you, too, by your contributions to the Home Missionary Society were extending the hand of Christian helpfulness to the newcomers to our shores.



REV. JAMES F. HALLIDAY, PASTOR
FIRST CHURCH, BINGHAMTON

This pageant was only one of many important and interesting features of the program of the Annual Meeting of the Church Extension Boards held at Binghamton, Tuesday, December 12th, 1922. The whole event was full of pleasure and profit. First Church itself, is a tower of strength in upstate New York. Organized in 1836 with nineteen members, it has persisted through varying fortunes until it numbers upwards of 800 members, with a splendid plant, and a working force which makes it a power in the city and in the outreach of its program of benevolences. Through its pastor, Rev. James F. Halliday, now in his twelfth year of service, First Church warmly welcomed the members of the Church Extension Boards and showed its welcome real in the hearty cooperation with which it placed its entire resources at their disposal. Not the least evidence of its good-will was the serving of a delightful dinner on the part of the young women.



REV. J. R. LYONS, DIRECTOR RELIGIOUS EDUCATION, FIRST CHURCH, BINGHAMTON

Judge Epaphroditus Peck, Chairman of the Executive Committee and of the Board of Directors, responded in happy vein to the welcoming address, remarking on the near approach of the holiday season and the fact that in this meeting the "Halliday" spirit was much in evidence. A New Englander, he said, was inclined to imagine the region west of the Hudson a Congregational desert, inhabited by fierce hordes of Presbyterians and Methodists, and in the swampy places by Baptists, but in any event Binghamton must be reckoned a Congregational oasis.

The meeting had been called to order by Dr. James Percival Huget, pastor of Tompkins Avenue Congregational Church of Brooklyn, and President of the three Societies; and an illuminating report for all three had been made by the joint Treasurer, Mr. Charles H. Baker, whose interest in the cause of missions proves that the man who looks after finances can, if he be gifted with vision and Christian grace, see past the ledger and the check-book to the human needs which the money he handles goes to supply. "I would not exchange my job," he declared, "for any other in the world."

Rev. A. C. Garner, D.D., of our Colored Congregational Church in Harlem, had been scheduled to speak on "The Negro in the North," but the printed program relegated him to the "South," owing, perhaps, to the over-helpfulness of a well-intentioned compositor. Dr. Garner, however, adhered to his original subject and set forth interestingly the problem for Congregationalists raised by the rapid increase of Negro population in the northern states. A dozen of our principal northern cities now have an estimated population of 1,000,000 colored people, 65,000 of them in New York City alone. We must do something definite for these "bronzed Pilgrims and Puritans of the Southland."

The morning session was concluded with two interesting addresses—the first, by Director Dana, of the Department of Rural Work; the second by Miss Miriam L. Woodberry, Secretary of the Women's Department, whose "Glimpses from the Wide Field" were selected and presented with her usual appreciation of local color. Dr. Dana, on "The Conquest of the Open Country," said in part: "I am really speaking of a reconquest. America is already opened up and largely occupied. The pioneer and, alas, the pioneer spirit are mostly passed. It is for the present generation to realize the aims of the original conquest by the establishment and maintenance of a thoroughly Christian civilization. The tide which is setting away from the soil must be stemmed. Country church work is part of the great agrarian movement now on. It is the best kind of 'Americanization' effort, having for its aim the making and keeping of the people a hundred per cent Christian after the pattern

set by our forefathers. The country has always been and still is a fountain head for that quality which must make the America that is to be. Two thousand five hundred of America's counties are rural. Fifty million people still live in the country, and Protestantism is seventy-five per cent rural; seventy per cent of those who join city churches come by letter from the country, while three-fourths of those uniting with country churches do so upon confession. Eighty-five out of every hundred ministers have come from the country, while ministers' children occupy space in 'Who's Who' above any other class. Dr. Gonsaulus once stated that of the twelve foremost ministers of Chicago, eleven came from the country, and eighty-six of the one hundred leading physicians, eighty-one of the one hundred greatest lawyers, and seventy-three of the one hundred ablest engineers also came from rural America. The demand is for an adequate economic social and educational life and for adequate ideals."

FIRST CONGREGATIONAL CHURCH, BINGHAMTON, N. Y.

The astonishing thing about the afternoon session was that, with thirteen distinct numbers, the program was concluded ahead of time. It was indeed a feast of good things. First came the devotional service, conducted by Rev. Charles S. Hager, of Albany, followed during the afternoon by addresses: "Our Task—Helping to Make America an Ideal Commonwealth," by General Secretary Ernest M. Halliday; "Some Home Missionary Heroes," by Secretary Frank L. Moore of the Home Missionary Society; "Equipment Needed for a Successful Church," by Secretary James Robert Smith of the Church Building Society, and "The Children's Christian Crusade," by Secretary W. Knighton Bloom of the Sunday School Extension Society.

Secretary Moore was just back from a two months' tour through the Southwest and West and devoted his time to the discussion of present-day home missionary heroes. "There is a man," he said, "from the Rocky Mountain region, one whose labors will long be felt in that district, with wide experience as a farmer and miner before he began to preach. He went to the people of an isolated mountain region and threw himself whole-heartedly into the work. He

spoke a language that all could understand, interpreting the Gospel of Jesus Christ as rich, abounding life. Still another, yet in harness, was an exile on account of his health. First in Colorado, then in Nogales, Arizona, he was teacher and later superintendent of our work among the Mexicans on the border. Another who through nearly the whole of his ministry has served home missionary churches and still is pastor of such a church, rejoices in a youthful spirit even though the gray hairs have come. He has made his service great in Nebraska, in Texas, and in Oklahoma; never reaching out for preferment or position, he has been content to labor in the humblest of fields. In many of the towns and villages where he has lived and labored, he has been regarded as the first citizen of the place. His familiarity with the Scriptures renders his language picturesque and vital. An intimate knowledge of the poets has led him to the great sources of thought and power."

Much interest was given to the program by the inspiring accounts of their last summer's work, presented respectively by Mr. Carlos G. Fuller, who told of what he saw in a mining town, and Miss Grace Eleanor Sands, who recounted the story of her summer parish in Colorado. Special musical selections were rendered by members of the First Church quartet. A significant address was made by Rev. A. E. Randell, of Jamestown, New York, on "Sheltering Both Church and Pastor," and the afternoon program was concluded by Superintendent Walter H. Rollins, D.D., on "Religion in the Empire State."

The evening session was made memorable not only by the pageant already mentioned but by two outstanding addresses—the first, by Rev. William E. Gilroy, Editor of *The Congregationalist*, who spoke on "Our Contribution to the World's Future," the second by Dr. Huget, who in his address, "Five Empires in One Nation," pointed out how this country is divided into distinct geographical areas which have nevertheless a unity of spirit and a possibility of united action which promises well for home missionary endeavor in years to come.

When the congregation rose and joined in the closing hymn, "My Country, 'Tis of Thee," it did so with a spirit and enthusiasm which was typical of the whole atmosphere of this truly significant gathering.

Lack of space forbids the presentation in detail of the various addresses, but some of them will be published in forthcoming numbers of THE AMERICAN MISSIONARY.

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Quick response to preaching! "If your light be darkness, how great is that darkness," was the text one of our field men recently used when the church was lighted by eight lamps, five of them without chimneys, and the other three black and uncleaned. The next evening there was light in abundance.

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It is the small frictions of life producing nervous irritation that destroy the fineness of friendship and prevent putting fine finish on work. What is needed is some big inspiration constantly operating in life, something big enough to make all small things seem small. So the man who has formed the daily practice of immortality has that within his life which makes small annoyances seem to be the petty things they really are. He has taken the long look toward that far horizon against which no trifle can loom up large. He has put himself under the steadying spell of eternity.—E. I. BOSWORTH.

# The Song of the Ford

*By* Rev. Alan M. Fairbank, *Edgemont, S. D.*

THE Hebrew poet sang the song of the horse, his ideal for speed, power, and efficiency. The modern rural minister, especially on the frontier, sings the song of the jitney. No musical note is more stirring to him than the gentle purr and slither of a smoothly-running engine, and no instrument is more effective in enabling him to reach his constituency with the message of Christ.

A home missionary parish on the frontier consists primarily of folks. You can't get hold of those folks unless you mingle with them. Every man's time is limited, and the manifold duties of the modern parish necessitate greater and greater speed. No longer can the circuit rider make his rounds and limit his activities to "visitin'" and "preachin'," with an occasional wedding or funeral. If the people of the open country are to be reached and the town church to be given an adequate program at the same time, it can be done only by speeding up the means of travel. When country appointments are ten, twenty, perhaps forty miles from the center, effective work demands an automobile. Five thousand miles and more cannot be traveled in a year behind the old gray mare and leave much time for other more important activities.

In my parish there are as many people in the open country as in the settlements, but these people are scattered out as far as fifty miles from Edgemont. Out yonder on Coffee Flat and Mule Creek and Beaver there are adults, who are fast forgetting that they ever did go to church, and children who greatly need the visits of the preacher from the center. The boy and the girl get old enough to leave home and go to the city. There is no church tie, and they are drawn into the whirlpool of materialism and sin. The city may not be New York or Chicago. It may be Edgemont. The result is the same. But let the "larger-parish" scheme be put into effect: give the home missionary a Ford; and contacts are made with scores of families. In time the children grow beyond the grades of the little district school, and the parents migrate to town for the winter. It is little trouble to get the older folks to church, the mother into the Ladies' Aid Society, and the children into Sunday School and Christian Endeavor. If the family makes the town its permanent home, the church has attained permanent growth. If, schooling ended, they trek back to the ranch, there is a

IN THE GRAND RIVER

DIGGING OUT OF SNOW

new tie between the town community and the farm community. Presently we note an influx of immigrants, as the more adventurous and handicapped people "back East" seek the cheaper farm-lands of the growing West. As the raw prairie is turned into fields of waving grain, the little combined country store-and-post-office is supplemented by a competitive "general store," by a lumber yard, garage, consolidated school. A church building is erected, and in due time a settled pastor makes this town a new center for irradiating the Christ-life. Ultimately a network of churches dot the map, where one larger parish once pursued its foundation tasks. The auto has helped to do the work. Another result made possible by the service car is the building up of the churches in the cathedral towns of the district. Dr. Holt tells us that there is continually a drift toward certain favored communities which by their strategic situation are bound to grow. We read of multiplying church membership in these cities but fail to award the praise to the rill that made the river. Somewhere off a dusty, rough country road the home missionary Ford had found the boys and girls, and their fathers and mothers, who are now the pillars in a church or a corner where the busy tides of life rush by. The old-time circuit rider of yesterday has made the Methodist Church of today. The home missionary of the larger parish and the "tin Lizzie" will make—let us say—the Congregational Church of tomorrow.

There is an aphorism that you cannot win souls without wearing out soles. You cannot make souls in rural districts today without wearing out tires. Tetzel in Luther's time claimed that every time a coin was thrown into his collection box a soul flew out of purgatory into heaven. Today we might say that every time a home missionary tire blows out from long service some farmer is blown into the kingdom of heaven. It is well to make your town call short, for half a dozen engagements may worry the good wife's soul while you narrate your latest joke, but in the lonely farm-stead there is always an urgent invitation to come some time "when you can stay all day," and on a Saturday afternoon down on Main Street the gruff voice of Mr. Johnson of Rattlesnake Hollow asks you in a jocular way when you are coming out to get that hunk of beef he has promised. Out of homes of poverty, one-room, tar-paper shacks.

JUST A BIT OF MUD

e preacher goes loaded with a hen
a duck, a bushel of potatoes or
o score ears of Golden Bantam
rn. There is no danger of the par-
a getting too rich, for auto ex-
nse, as the world knows, is very
gh; but the generosity of the
rmer unmistakably shows how
rateful he is for the call.

A sample day will show clearly the
w efficiency brought about by the
ord. An hour's run in the morning
ings you to Dewey, twenty-two
les away. There is plenty of time
do some calling in town, see a half-
zen country families by a fifteen-
le trip along Beaver Creek, accept
ne cordial invitations to dinner and
pper, and get to the school-house
fore eight o'clock. An hour and a
lf for a church meeting—for Sun-
ys are full, and Dewey has church
every other Wednesday night—a ride home under the stars, and you are in bed before midnight. Without the auto this amount of activity would have taken at least three days.

You come to love the old car. We call our car "Bessie"—this is the third Bessie we have had—and each one came to have an individuality all its own. Many's the long, weary mile Bessie has plowed through the mud, many's the time that sage brush and stones and pieces of wood have been piled behind and in front and tucked in under back wheels that were down to the axle in sticky mud. We'll never forget the occasion when Bessie spent two hours and more of a summer afternoon in the middle of the Grand River with water up to the car seats. Bessie

THE PRAIRIE, A BRAVE MISSIONARY, AND TWO STATE SUPERINTENDENTS

has driven through snow and sleet and thunder shower, with the thermometer twenty degrees below and a hundred above.

The raw country-side plus the church develops rugged physique and sterling character, which are sorely needed in the world. A half dozen boys in the back seat on the way to the old swimming-hole may be the deacons and trustees of great churches some day. A bunch of giggling, rampaging young folks, taken eighty-five miles to a Summer Assembly, are being given the bread of life in a way not possible witho an auto. If you believe in Chr tianity and if you believe in the t mendous potentiality of the Am ican frontiersman, give the home m sionary pastor a Ford. There is broad line of affection and gratitu running from the Edgemont Parso age to a fruit ranch at Yakim Washington, where a farmer aft reading an article in THE AMERIC MISSIONARY, entitled "Wanted Ford," sent first one and th another to help in the Cheyen Valley Larger Parish.

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# A Big "Meetin'" in a Rural Field

*By* Rev. Joseph E. Each, *Crestview, Florida*

"YOU can go to extremes but no furder," an old German in my native town used to say; and in the matter of special evangelistic meetings, we can go to extremes, both for and against. There are the two extremes: on the one hand, the "big protracted meeting" that in past years has been so popular in the rural South, and on the other, the churches that so fear an "emotional religion" that they give no place for special evangelistic services. We of the South are gradually breaking away from the old type of "revival" but we still find a place for what Aunt Samantha would term the "mejum." The "revival" here described is perhaps typical of the more progressive rural Congregational churches of the South and the experiences related are not unusual.

This church, as well as the pastor, felt the need of a special effort to gather in the fruit from the seed that had been sown during the year. Two young men from Atlanta Seminary willingly consented to "come over into Macedonia and help us." They came and earnestly and prayerfully began a series of meetings that lasted twelve days. One of the young men did the preaching and added some cartoon drawing for which he had a talent. The other led the singin Special attention was given to pe sonal work and a prayer meeting w held daily. Services were held twi each day with three services on Su day.

A few years ago the sect common known as "Holy Rollers" was qui numerous in this section. A few st remain and they usually attend wh there is to be "preachin'." Ever thing moved along nicely until t first Sunday afternoon when a sho praise service was being held. T minister gave an opportunity f those who wished to express ther selves. Immediately one of t "Holy Rollers" jumped up a went to the front; then, constant walking back and forth, he began tell how he "loved the ladies of th community" because they took pa in the church work. This, with a fe other things of a similar nature, repeated over and over. He woul probably have talked the whole tim allotted to the service, had not t minister called his attention to t need of letting the ladies have chance to say something. He su sided at once and gave no furth trouble.

All moved along smoothly for a fe days, but one night in the servi

there was a strange voice in the singing, stronger and louder than the leader's or any of the other voices and keyed about two degrees higher. It was a woman who was visiting with a family of the community, a "Holy Roller"—and she had come to "preachin'." She had a long-haired poodle dog and brought him into the church with her. She was not asked to pray but every time anyone prayed she prayed aloud, almost at the top of her voice. Toward the close of the service she proceeded to "get happy" and to express herself in a loud voice.

The minister, seeing the turn matters were taking, dismissed the congregation. Some of the people began to move out but this woman was not ready to be dismissed. She continued to shout, saying, "Bless God I've been a widow three times" and to tell those who gathered around. "If they'd give me a chance I'd preach to them!" All the while—it seemed a half hour—she was dancing a jig, fairly making her feet rattle on the floor. Two or three others gathered around her and showed symptoms of a "spasm," so the minister began to close the windows and put out the lights. This caused her to see that it was time to go.

Now, while the greater part of the people take this sort of thing at its true value, there are some of the weaker ones to whom it appeals. One man who is not a member but who attends church a good deal said, "God sure is manifestin', ain't he?" Then, among the young people it amuses and arouses a spirit of levity that detracts from what should be the true spirit of the meeting. In spite of the these difficulties our Seminary boys were equal to the occasion and continued their earnest, faithful work.

On the last day of the meeting, twenty-four united with the church—twenty of these on confession. Some were baptized at the morning service and ten men and boys were baptized by immersion at the river in the afternoon. It was an impressive sight when, at the morning service three generations in one family, father, son and grandson, entered into the church convenant.

Incidents like those related are, no doubt, to be seen in many evangelistic meetings and while they are ludicrous they yet present serious difficulties to those who are trying to lead into a higher but more reasonable and sensible type of Christian experience. They also show the need of a sane, sensible type of evangelism. In fact this latter type will gradually do away with the mere emotionalism of the old way and progressive rural Congregational churches are awakening to this fact.

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A hurry-up call has just reached the office for a Ford car for one of our most trusted and valued workers. Four hundred and fifty dollars would put this car fully equipped at his service. Further information will be given if desired. Address Secretary Frank L. Moore.

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A paragraph from a report of one of our student workers in South Dakota: "I found the best way to get next to the men was to work with them in the fields. This furnished me with the exercise I needed and at the same time paid my board bill and got me in touch with the man. My experience on the farms of Iowa stood me in good stead here, for I was not a green preacher who had to be shown just how to harness a team or drive a push rake. One family even had confidence enough in my farming judgment to leave me in charge of their place for three days while they took a little trip. Luckily nothing of a very serious nature happened, so everything was in fine shape when they got back. These experiences bring one close to people."

IN THE BEAR TOOTH RANGE

# Student Summer Service, 1922

*By* Frank Lincoln Moore, D.D.

*Editor's Note: This is the second of two articles by Secretary Moore on student summer work, the first appearing in our December number.*

SPONTANEOUSLY springing up in various states of the West are Young People's Summer Conferences. Notably in South Dakota and Montana, they were most successful this season. In South Dakota, the total enrollment approached four hundred in three different centers. In the Black Hills at Camp Perrin, a fine log building erected for the purpose was used for the first time.

The movement is very significant. When bands of young people from one church go together and spend ten days or longer with like groups from other churches, great results follow. The assemblies become veritable schools of Missions, Evangelism, and methods of Church work. Life purposes are crystallized and the boys and girls go home with fresh purpose and zeal.

This year, some of the state superintendents made it possible for summer students to attend these assemblies to the mutual advantage of all concerned. Fresh from college or seminary, the students became leaders in athletics, and Bible study, and were not only famous in hikes and stunts, but most helpful in the morning hour of devotion and in the serious personal contacts with individuals when life's problems were squarely faced.

Still another most valuable service was rendered in connection with the vacation schools in Montana. No less than twenty-two of these schools were conducted, a large number of them being led by students out for summer service. The work done by Miss Hazel Robinson, of Oberlin, at Absarokee, Buck Creek and Whitebird, Mon-

SUNDAY SERVICES AT THE LODGE

na, was of high order and reached number of children who otherwise ave no opportunity of similar kind uring the entire year.

Another student in Montana conucted two schools in isolated regions. e writes: "I got out the old Serve Car and Superintendent Johnson nd I drove to the mountains, where e showed a moving picture and adertised the vacation school. We exected to begin one Sunday but were revented on account of a heavy rain. was discouraged but one of the nchmen's wives told me that a bad ginning meant a good ending, so went on that assumption and, sure ough, it held true. The attendance creased every day until at the end the week we had an average of ghteen. I carried ten of the youngers sixteen miles to and from the hool house in my old Ford; the rest lked or rode horses. What a time e did have! The children considered a great outing and it was that for e, too. We held school in the morng and afternoon, with play in beeen. The work was very interesting to us all. We learned Bible passages, the Lord's Prayer, and we sang and told stories and acted them out. We did hand work and a dozen other things. On the last Sunday we had an exhibition, with a basket lunch and a sermon to follow. The day was considered a real success, the school house was crowded. All want the school repeated next year.

"My next school was in a railroad town, the children were older and they learned more. They learned the Hundred and Twenty-first Psalm and the Beatitudes. I told them the whole story of Joseph and a habit story every day. We made all of the things in craftwork that I could think of, and it kept me hopping to get new ideas. I had them make posters of desert scenes, with palm trees and a lake, and paper camels and horses and sheep and goats and a sphinx, and pyramids, and men and wolves. We made also a desert scene, representing Jacob camping on his way to Egypt; there was a sand box in the school and we used that for the desert sand and the setting."

This story might be duplicated in its essential features were we to review the reports that have come in from other sections of the wide field. In one of the schools it was found that

MEMBERS OF THE FAMILY

out of fifteen children, not one of them could sing even the simplest songs, they were not even sure of *America*. During the ten days of the school they learned to sing several of the simpler Gospel Hymns, and the *Star Spangled Banner*.

The following report from a student about to graduate from one of our seminaries may be considered a model in the comprehensiveness yet terseness with which he has analyzed his field. He sets forth his facts clearly and concisely. It shows that in carrying forward his summer's work he went at it with understanding and discrimination. The following is a brief outline of his more extended report:

I. Town and People.

A. Town. Population. Business Houses, Hotels, Banks, Schools, Churches.

B. People. Nationality. Occupation. Character of farming contiguous to the town

II. Church Property.

A. Description of the church building. Seating capacity. furnishings.

B. Parsonage. Number of rooms, condition of the property.

III. The Church Organization itself.

A. No pastor, for over one year. A small Sunday School, showing lack of leadership.

B. Proximity to a larger center. Cars have reduced the distance, yet the church is badly needed in this community for many of the people have no cars.

C. Financial burden. Poor crops for three years have left the people helpless. Relief seems to be in sight, however, as they had good rains this year.

D. Factors of promise.

THE PLAY HOUR AT A VACATION SCHOOL

1. Strong loyal families.
2. Need and opportunity of Young People's work. There is a fine group of young people who are ready to be led.
3. A good start this summer. People feel they ought to be assuming more responsibility themselves; enthusiasm is growing. The ladies' organization is taking on new life. (Here follows a similar anaysis of conditions to be found in two out-stations.)

When a survey of a field is made in such a painstaking fashion and the work followed up with such genuine interest as shown in the welfare of not only the members of the church but in the entire community, it can readily be seen that progress is assured. This student is not alone in rendering to the State Superintendent a report of such high order that the latter's problems are greatly simplified.

Taken as a whole, it can safely be said that the work of students who went out under the Home Missionary Society for the summer of 1922 was worth every cent it cost.

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# Where Fields Are Fallow

*By* Rev. J. Cowman, *Rockland, Idaho*

WAS it not Shakespeare who said, "Sweet are the uses of adversity"? I have heard that there is a sweet consolation in all things if we only know how or where to look for it. A spell of sickness has kept me confined to the house for some time, but I have found some sweet consolation in thinking and reading and study and, now that I am able to be at my desk, I have thought much of you friends far away and have wondered what I could say that would be of interest to you in regard to the work here.

We seem to be plodding along in such a humdrum fashion that it is hard to find anything I haven't already told you about. We are still facing the problem of crop shortage in much of the valley, and people are still leaving (more leaving than coming in), which seriously retards the growth and development of things in general. But, while some of our own members have moved away, the devotion and loyalty of those remaining seem to increase, as well as a growth in the general Christian tone and life of the church.

Our Sunday School still maintains an attendance of about forty, with a splendid spirit and interest and it is our one great opportunity to throw the light of the Gospel around young souls. Some children have come to us, who have spent all their lives out on a big wheat farm without any Christian training whatever, and they didn't even know the story of the Saviour's birth, the manger cradle, the angelic choir, the shepherds, the visit of the wise men—and some of the children were fifteen years of age. One would hardly think it possible in this land of ours to find such conditions, but they are in existence. There are many children in the great wheat and cattle districts growing up without any knowledge of Christ. The work of a missionary and the maintenance of a church and Sunday School are just as essential here as in foreign lands.

And when we see such conditions in localities like this, while in towns and cities, not over a hundred miles away, there is every kind of sect and denomination, with churches and missions competing with each other and all striving to get a foothold, one is led to ask, "What does it all mean?" Why is it that so many towns and cities are overchurched, while out in the sparsely settled districts souls are growing up without any knowledge of Christ?" Few seem inclined to make the sacrifice necessary to go

into these great districts and do missionary work. Perhaps the recompense is not sufficient. But who can know the recompense of anything they have not tried? One of the greatest rewards I find in it is the freedom and the quietness. It is really sweet and comforting to get away from din and clamor and get out in the clear atmosphere of God's sunlight and feel the sweet consciousness of Christ's presence, and hear the inspiring gentle whispering of the Holy Spirit as he takes the things of Christ and reveals them and makes plain to the humble child of God the deep things of his wonderful Book. When one learns the wonderful secret of such blessed communion and fellowship, he is led to say, "Thank God for these grand old mountains, lonely to some, but full, indeed, with the majestic presence of their Creator."

It is amusing to sit in this blessed freedom and quietness and watch the little pigmies here and there over the different parts of the world, with their little picks and shovels, trying to tear the mountain down or bring it to a level with their own ideas and opinions. I have seen these mountains here swept with winds and storms, seen the lightning striking them, and heard the thunder of the mighty electric thunderbolts that were hurled at them, seemingly strong enough to tear them all to pieces. I have seen the dark clouds settle down on them and completely hide them from view; but the storm passed and the sun came out and just kissed the dark clouds away and there stood the old mountain as serene and majestic and beautiful as ever. God's great and wonderful Word to me is just like that. It will abide after every kind of storm has spent itself and his Kingdom will come and we can have a part in it.

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## THE CONGREGATIONAL SERVICE CAR IN MONTANA

*By* Supt. Elmer H. Johnson, *Billings, Montana*

GOOD friends in the East gave a fine new Ford car for use in the newly projected Powder River Parish. Three thousand square miles. Four thousand people. One hundred miles from a railroad. All this was allocated to us, Congregationalists, by the Home Missions Council, making us definitely responsible for this vast area.

When we got the car it was a Ford. When the sign painter got through it was some specific thing! Two men stepped up to it, "Congressional Service Car—what's Congress up to now?" On second reading they asked, What are the Congregationalists up to? Again and again the words, "Congregational Service Car" provoked that question, and when the people of Powder River Parish learned that it was for them, they had faith to believe that they were really going to have Sunday Schools for their children.

Powder River is a land of romance and adventure. Our minister held a service on a cold wintry night at Rocky Butte, a hundred and eighteen miles from the railroad. After the service he started out for Broadus, thirty-two miles away. The lights failed. The brake would not hold. He got off the road, and was running down a steep declivity. A black chasm yawned before him in the darkness. The front end of the car dropped over the cut bank.

On another occasion, on a winter's night, the gasoline gave out, more than one hundred miles from the railroad and seven miles from any human habitation. The preacher walked the seven miles, borrowed two gallons of gasoline, and carried it back, though the snow was up to his

SUPERINTENDENT JOHNSON AND THE POWDER RIVER SERVICE CAR

knees. The engine refused to start. He burned up half his gas warming it up. He found that the radiator and cylinder were bursted with frost. Again he tried the crank. While resting, preparatory to another effort, he found his feet were frozen. Another desperate turn at the crank, and quite as desperate a prayer—and the engine took hold! He escaped death at the hands of the Frost Giants.

**The Wreck and the Restoration**

After years of hard service over rough, rocky, mountainous roads, the missionary car at Judith Gap, Montana, came to be called "Lizzie's Grandmother." The next year it was dubbed "The Wreck." Then it was given up for hopeless.

The rear doors had to be tied shut. The whole back end was about to fall off. A rear fender was half gone. The upholstering was entirely gone in the back seat, and it would have looked better had it been gone in the front seat. The muffler did not muffle. It broke down and was abandoned seventy miles from Congregational Headquarters. The engine would run, but the wheels would not go round. It would not pay to fix it up.

But we needed the car, and so we would not give it up. We journeyed to Belfry, for there is where it was. It cost just ten cents, and two hours work, to get it into action. "Oh, didn't she ramble!" On a fair estimate it woke up at least three blocks of people as it entered Billings that night. A preacher and a ten-year-old boy spent a day and a half having a glorious time, tinkering. They took the back off, riveted it up, put it back on, patched every crack in the sheet metal, took out every rattle, put a new "stove pipe" on the muffler, put on upholstery from the other "Service Car" (replacing it with new), got a can of Daycote and enameled it in ship shape. It glistened in the sun. It ran without a rattle. It looked like new. It cost less than $5.00 to do the job, not counting the used upholstering.

With the externals in good shape, someone else got busy and fixed up the insides of the engine. Now "The Wreck" has become "The Restoration."

# THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

## MONTHLY COMPARATIVE STATEMENT

| November, 1922 | This Year | Last Year | Increase | Decrease |
|---|---|---|---|---|
| Contributions | $12,668.65 | $13,395.96 | ..... | $727.31 |
| From State Societies | 5,031.97 | 2,046.35 | $2,985.62 | ..... |
| Total | 17,700.62 | 15,442.31 | 2,258.31 | ..... |
| Paid State Societies | 5,117.30 | 3,201.89 | 1,915.41 | ..... |
| Net Available for National Work | 12,583 32 | 12,240.42 | 342.90 | ..... |
| Legacies and Matured Conditional Gifts | $5,874.97 | $ 4,427.15 | $1,447.82 | ..... |

| EIGHT MONTHS FROM APRIL FIRST | This Year | Last Year | Increase | Decrease |
|---|---|---|---|---|
| Contributions | $90,896.07 | $104,851.50 | ..... | $13,955.43 |
| From State Societies | 27,964.66 | 24,715.52 | 3,249.14 | ..... |
| Total | 118.860.73 | 129,567.02 | ..... | 10,706.29 |
| Paid State Societies | 27,381.32 | 47,442.72 | ..... | 20,061.40 |
| Net Available for National Work | 91,479.41 | 82,124.30 | 9,355.11 | ..... |
| Legacies and Matured Conditional Gifts | $85,694.84 | $62,960.76 | $22,734.08 | ..... |

FROM the above report it will be seen that the net available contributions for national work in November were but $343 higher than last year and that the total "net available" for the eight months from April have been $9,355 higher than a year ago. When it is remembered that $12,127 has been received since April 1 in response to the special appeal of the Society for contributions toward its deficit, it is apparent that *on regular contributions* we are receiving $2,772 less than last year. It is evident, therefore, that contributions should be greatly increased if we are to close our fiscal year without adding to our already heavy deficit. Treasurers of benevolences are especially requested to send in all contributions before the close of the year, or in any case in ample time so that they will reach our treasury **before January 10, 1923**; otherwise it will be impossible for such remittances to be credited on the 1922 apportionment.—E. M. H.

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The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 50; New York, 10; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

# THE AMERICAN MISSIONARY ASSOCIATION

The A. M. A. with its greetings wishes its readers a Happy New Year. We wish that our wish could bring it to everyone. It will not. " We keep our rendezvous with Life in shadows as well as in light, in loss as well as in gain, in tears as in laughter." But we wish you happiness.

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To give the flavor of our Annual Meeting at Detroit, we are presenting interesting excerpts from the addresses of Doctors Boynton, Gilroy, and Huget, and of Secretary Brownlee. It will pay you to read them.

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The A. M. A. congratulates the A. B. C. F. M. upon its December number of *The Missionary Herald,* its fine press work, illustrations, and its absorbingly interesting contents—all worthy of its supremely important work, nobly carried on.

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While Georgia has 1,200,000 Negroes, the only accredited high school for Negro youth in the state is our Knox Institute at Athens. Brewer Normal School at Greenwood, South Carolina, is the only high school of twelve grades for 100,000 Negroes within a radius of fifty miles.

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The Mayor of Talladega, Alabama, said, " I have been a citizen here for forty years. As lawyer, judge, prosecuting attorney and mayor, I have never been called upon to try, to prosecute or to defend a single student of Talladega College for any violation of any law of the state or city." Mayors of white college towns speak up!

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Major Moton writes in *Current History,* May, 1922: " The schools planted by the Association have sent out graduates into every state and section, so that today I doubt very much if there is any school of consequence for Negroes that has not at some time in its history had on its faculty one or more teachers trained at least in part in some one of the A. M. A. schools."

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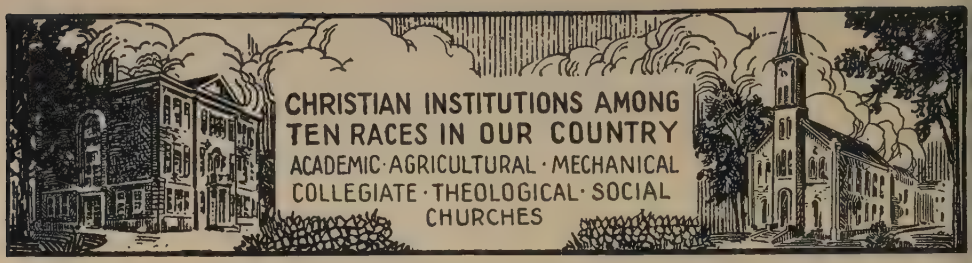
The Home Mission Interdenominational Study Books for this year deal with the Negro. Two excellent books have been written—one entitled " The Vanguard of a Race," by Mrs. L. H. Hammond, deals in biographies of eminent Negroes; the other, written by Dr. George Edmund Haynes, Secretary of the Inter-racial Committee of the Federal Council of Churches, is entitled, " The Trend of the Races." Dr. Haynes refers to various articles that have appeared in the *Southern Workman,* published by the Hampton Institute. Any of these may be had by writing to the Publicity Department of the Hampton Institute, Hampton, Virginia, enclosing ten cents for each copy of the *Southern Workman* containing the article desired. " Contemporary Poetry of the Negro," by Robert T. Kerlin; " True Religion in Negro Hymns," by Edith Armstrong Talbot, and " Fifty-six Years of Negro Progress " will be furnished for ten cents per copy. Other material on race conditions will be sent free upon application.




# The New and Yet Ever Old Task of the A. M. A.

*By* Secretary F. T. Brownlee

*Editor's Note: From the secretarial address of Secretary F. L. Brownlee at Detroit, which the limitations of our space make us abbreviate to our regret.*

DURING seventy-five years of the century in which the greatest progress has been made in civilization and man's knowledge and control of himself and his environment the American Missionary Association has been busy bringing every advantage of civilization to despised and rejected races. And besides all the good that has been done for these races, the Association has made a contribution to science. Once many people thought that colored people possessed no capacity for education and culture. Only one unacquainted with facts could hold such a position today. In less than a century, an enslaved race, ministered to by such agencies as the A. M. A., has passed from barbarism to a race of noble, cultured, intelligent Christian men and women. But the A. M. A. workers have been quite unconscious of making any contributions to science. Their motives have been religious rather than scientific. They have been moved chiefly by a great love. Their work has been that of the Good Samaritan. They have been self-sacrificing builders of a divine democracy founded on righteousness and justice with a citizenry that knows not the distinctions of Greek and Barbarian, Jew and Gentile, native and foreigner, white and colored.

Today we stand on the vantage point from which we can look back over three quarters of a century. If we had the time, we might justly call the honor roll of faith and mention many hundreds of names of great though modest and unassuming men and women. Every one deserves to have his name added to the eleventh chapter of Hebrews. I have been rereading Dr. Beard's inspiring Crusade of Brotherhood. Few books record more genuine romance and brotherly achievement. Master minds grappled with the Association's problems of yesterday. Noble and inspiring characters daily lived exemplary lives among a people who have shown large capacity for imitation and not inconsiderable initiative. A. M. A. history, therefore, is sacred history—religious history, if you will. The ground on which our schools, dormitories and churches stand is hallowed ground. It is no wonder that one understands the feeling of the ancient Hebrews with reference to their sacred ark. As it was taboo to touch the sacred ark, so must we feel the same superstitious awe when we are called upon to alter or perchance close some sacred institution.

The pioneer days are largely over, although there is still unexplored territory ahead in the realm of higher education and the social application

of Christianity. And there is much in the work today to remind one of the romance and the pathos of yesterday. Would that we might take hundreds of our friends on a tour of inspection, and bring them face to face with the realities of our work! If we could, one of our greatest difficulties would no longer be how to secure adequate funds, but rather how wisely to spend a princely surplus. But since we are not likely to have our wisdom taxed in this direction, we must confine ourselves to the facts as they are, and go forward in the future very much as we have in the past. Perhaps it is the better way to learn and the best way to serve.

I have just returned from a conference called by the supervisor of Negro education for North Carolina. His report for the year 1921-1922 covering the state of North Carolina alone reveals the following remarkable and encouraging figures: "North Carolina spent approximately $3,000,000 this year for Negro education. We are now cooperating with nine private schools in the matter of teacher training. At each of these schools, the state pays the salary of the director of teacher training." (Brick is one.)

Yet in the progressive state of North Carolina which holds a record for building Rosenwald schools and has a state legislature ready and willing to vote such splendid sums for Negro education—in this great state—there are only sixteen standard high schools and every one of them is a private missionary school. A standard high school is one that carries education from the eighth through the twelfth grades and has at least forty-five pupils in these grades, three full-time teachers, a limited laboratory and one hundred reference books in its library. Now, do you get the fact? There is not a single tax-supported school of this character in the progressive state of North Carolina. The county training schools referred to above of which there are now twenty-four are not carrying even full grade high school courses. And in twenty-five per cent of the counties there exists not a single Rosenwald school in spite of the fact that there are 233 in the entire state. Halifax County, which heads the list in building Rosenwald schools, largely due to the inspiration of Brick and the encouragement of Mr. Inborden, will have to spend fourteen more years at the rapid rate it has worked for the past seven, before the county can hope to catch up with its need for elementary schools. In the backward counties, "despair" can be written all over them and the conditions are positively deplorable.

The A. M. A. has three high schools in North Carolina which also do elementary work. With reference to these schools, the state supervisor of education for North Carolina said to me in Raleigh only last Saturday, "Before the A. M. A. closes one of its schools in North Carolina, talk with me, please."

If these things be true of the progressive program of education in North Carolina and such prosperous cities as Memphis with a population of 75,000 Negroes and New Orleans with over 100,000 Negroes, it takes no argument to prove that the A. M. A. schools in less prosperous cities and backward rural communties are even more needed.

Furthermore, we haven't a single A. M. A. school, elementary, secondary or collegiate, located where there is competition, either state or denominational. The elimination of any one of our schools, therefore, would be not only a serious loss, but indeed a tragedy. We must get money; not close schools.

After all, the basic need of the A. M. A. is economic. On this foundation, we must build. Without it, no matter how great the need, complete disaster would await us should we contract more financial obligations than we could meet. The chairman of our Executive Committee is right

when he says, " We will not do business unless we can pay our bills. But with a world full of prosperous Christians the money can be had if once the money and the need are brought together.

Everywhere we are doing a badly needed, genuinely effective and greatly appreciated piece of work. Daily we are demonstrating that persons of different races and creeds can work together, live together and learn together with all the freedom of democracy and the joys of Christian brotherhood. It is a magnificent work, this A. M. A. work. It is an honor to be a vital part of it, and a privilege to sustain it by gifts and good will.

May I close with reading what a prospective girl student of Tougaloo College says of the A. M. A. work in anticipation?

Hermanville, Mississippi.

Dear Sir:

I read your letter, and it made me feel like a bird in the spring time. My heart! What thrilling with gladness. And I'll be in Tougaloo College on Sunday, October 22. Look for me at Tougaloo on Sunday, October 22.

Yours truly,

(signed) BEATRICE JENKINS.

P. S.: I'll bring all that is necessary to bring.

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# Excerpts from Addresses at Annual Meeting in Detroit

## FROM THE ADDRESS OF DR. W. E. GILROY, EDITOR OF " THE CONGREGATIONALIST "

I HAVE come back from the South with a profound sense of the need of the vital element of religion in teaching, for I have seen as I have never seen anywhere before, what Christian character and purpose can accomplish in the education of the young. I think that our A. M. A. schools bear witness to the vision of love in education.

One of the things that impressed me the very first day that I was out, the first school that we visited, over in Charleston, was the marvelous spirit of the school. There in one large room, crowded together, were the pupils of that school, about 300 of them. I don't know just how they were arranged in age, but some of them were quite young. The addresses of my confrères in the delegation I will say nothing about; my own was rather long, and the children were kept there quite a while. I have never anywhere seen an aggregation of young people, or children, perhaps, I might say, where the order was as good as it was that day. I think it was absolutely perfect; and the remarkable thing about it to me was that there was no iron hand of discipline. I did not hear a single order given, except just such as might be given in announcement by the chairman of a meeting. There was no appearance of anybody hurrying here and there, or watching, or sitting down with the pupils to maintain order and discipline that day in that school room.

To me it was marvelous. It was my first journey with the A. M. A. work, and marvelous is not too strong a term to use, because I saw beyond that gathering there, that the thing that had been produced that day was the result of constant building up, day after day. I knew what devoted teaching service had gone into the making of an occasion such as that, and all through these schools, wherever we have gone, we have found that marvelous discipline. I don't like to use the word discipline; it gives rather a wrong suggestion. Over at Tuskegee, we have the ele-

ment of discipline in Booker Washington's institution, a great school founded upon the idea of military discipline. The young men and young women were in uniform, and the whole school was upon the basis of military discipline, and that influence there is very fine, but the thing that impressed me, perhaps, in consideration of Tuskegee—I don't say it to the disparagement of Tuskegee, but I say it to the praise of our own schools — the thing that impressed me was that just in every free way, without any of this military element at all, a discipline quite as wonderful as you find at Tuskegee has been established in our A. M. A. schools. That will always stand in my mind, I think, as the evidence of marvelous teaching, because it seems to me that that is the true A. M. A. purpose of all teaching, to develop self-control, and to develop in our schools the freedom and the element of initiative, along with that self-control, and obedience to law and order.

Then I found in these schools, in a very remarkable degree, the development of the spirit of service. I was very much delighted one day when I was able to tell Dr. Cady one thing that he did not know concerning A. M. A. schools. I found that in one school, at least—I believe in most of the A. M. A. Schools, and it may possibly be true of them all—that every pupil was required to give an hour's service a day to the institution. Now, a good many pupils, of course, are giving service for which they are paid. They pay their way through the institution by performing certain services, but in this particular institution, and I think it is true of a good many others, whether the pupil is having his way paid through by parents, or whether he is working his way through, every young man and young woman in that institution gives an hour a day service to the institution, and you can see the effect of that; it is developing this spirit of service. It is bringing out in the pupil the spirit of the founders of the American Missionary Association, and the spirit of the teachers of the A. M. A. schools.

## FROM THE ADDRESS OF DR. J. P. HUGET

I make a distinction between brotherhood and brotherliness. Brotherhood is a fact, and you and I have nothing to do with it. Our opinions or our denials do not alter the fact. The poor man is my brother, whether I admit that brotherhood or not, and he is still my brother if I deny that brotherhood; and the ignorant man is my brother, whether I admit that brotherhood or not. The fact that I deny the man of another land, and another speech, and another race is my brother, makes no difference, because God hath made all manner of men to dwell upon the face of the earth. Brotherhood is a fact. Race has nothing to do with it; speech has nothing to do with it; condition has nothing to do with it. My prejudice, my ignorance, my lack of faith, my denial, has nothing whatsoever to do with it. I cannot change it. I have nothing whatsoever to do with the fact itself.

But with brotherliness I have everything to do. I may not deny brotherhood, but I may withhold brotherliness. I cannot cease to be the brother of the poor, but I may not treat him as a brother should treat his brother. I cannot cease to be a brother to the ignorant, but I may not act toward him in brotherly guise. I may not, even, by my denial, terminate my brotherhood to a man of a different race, but I can, by my act, by my word, even by my silence and my aloofness, withhold from him my brotherliness. And brotherliness, if it be of the Spirit of Christ, goes on service, to which Mr. Gilroy has referred, and to which an institution like this is committed, by its intent,

by its history, and by its allegiance to the service of Christ; service which is the endeavor, whenever and wherever my brother has need of it, or that I can bring for the meeting of his need, that I shall share with him that which praises. God has given some men wealth more than their fellows, in order that they may help their fellows; God has given some men strength more than their fellows, in order that they may defend their fellow-men in their necessity; God has given some men wisdom more than their fellows, that there may be assistance for the ignorant; God has given some men vision more than their fellows, that there may be aid for the blind through the dark places of the world.

## FROM THE ADDRESS OF DR. N. BOYNTON

For seventy-six years we have been sending into the Southland the finest of our northern blood and the noblest of our most Christian spirit. And those people have been willing to accept whatever obloquy came to them from their intimacy with the colored folk; but still continue their ministry of good will and fellowship and friendship until there has been created among the colored folk themselves an admiration, not only for their teachers, but for the solid content of that Christian principle which the teachers have brought along with them. There has also grown up in the South (I do not claim as the result of our missionary teachers there, but certainly not in spite of it), an appreciation in the minds of men and of women in the Southland concerning the fundamental rights and the possibilities of the colored folk beneath the Stars and Stripes which have brought them into a very choice and very prized relationship of fellowship and of cooperation.

Quietly our society goes on and does its work. The only noise we make is trying to get as much noise into the collection plate as we can when the offering is received in our churches here in the North; but by the hundreds and by the thousands we are permeating the souls of the colored boys and girls with the spirit of good will. We are teaching them how to bear their burdens, and not get sour souls, and the result is that there is a race growing up there in the Southland which even as it has stood for the defense of our national ideals in days that are recently past will stand with new efficiency and power and purpose and effectiveness in days that are before.

Every race aspires to have its own leaders in every department of life; there is no reason why the colored people should not be encouraged to develop leadership, stimulated and helped to develop leadership in every department of life — the higher branches as well as the lower branches.

Everybody has a right to be judged by his best. We claim that for ourselves; how can you deny it to the colored man? When you find here and there isolated instances of those who have sprung from any race and taken their place among the masters, who shall say that that race should not be encouraged to develop its own ideals, and to realize and assimilate its own splendid and capable aspirations?

The American Missionary Association for seventy-five years has been the herald of the dawn in its ministry to the ebony-hued men and women of our land. God speed her in her quest, and may the whole nation catch her spirit until America shall take her rightful place in the moral leadership of this torn and distracted world by asserting the fact of human brotherhood and the inevitable corollaries which in the spirit of Christ, the Great Brother flow from that fundamental conception.

# Education In Africa

WHEN the two-volume report on Negro Education in the United States came out a few years ago all who had any experience in this direction recognized the work of a master. Nothing has been published before or since which has equaled it in accuracy and soundness of judgment and in candor of statement. It was a matter of course when a commission was proposed to make an educational and Christian survey of Africa, that Dr. Jones should be the leader of it. His life-long interest in the welfare of the colored people in America and his sympathy with Christian missions, with his statesman-like views made the appointment the best possible.

The recent book, "Education in Africa," is the interesting and informing report of his careful investigations and surveys with his conclusions. These are of peculiar interest to the American Missionary Association which was a pioneer in missionary endeavor in Africa; the herald and forerunner of all that was to come. It was in the foreground of the Association's first work. In 1846 two missionaries had accompanied the return of slaves captured on the west coast at Sierra Leone as ordered by the Supreme Court of the United States, and education was going on under the auspices and support of the American Missionary Association twenty-four years before the South proclaimed itself a Confederacy. A school at Sierra Leone was immediately opened, the same type of school now recommended by Dr. Jones for all African educational work. In 1846 the school at Sierra Leone was teaching the carpenter's trade and the blacksmith's and what are now called the domestic arts. The teachers reported, "Those who are in the school in the morning are with the carpenters in the afternoon and vice versa. The girls assist in the cooking and in taking care of the house. Our object is to teach them industry." In 1847 this earnest missionary wrote to the A. M. A. office "I have in every way encouraged industry and have set the example by working with my hands. I have commenced mechanical and agricultural departments with my school. Every boy large enough must work whether he is the son of a king or a slave. There are some who within a year have been sold like cattle, yet they are on the same footing with the sons of the king."

Within ten years the church which began at the same time numbered nearly 100 members. A second station 120 miles south of this was named Avery Station after the same benevolent man whose name is perpetuated in Avery School at Charleston. In 1882 in view of the great demands upon the A. M. A. in our Southern work, this missionary work in Africa with 65 mission stations, their property, and the missionary steamer used for transportation, were transferred to the United Brethren, who are now carrying them on. Can any of those who read this tell us of any industrial school inaugurated in missionary work which antedated this?

It will be interesting to our A. M. A. readers to know that these schools which the Association began and carried on for thirty-six years after forty more years have passed are prospering now in full activity. We quote from the report of Dr. Jones: "The United Brethren schools are noted not only for their number, but also for the sincerity and wisdom of their efforts to meet the educational needs of the masses of the people. The school system centers in Albert Academy in Freetown, and the Moyamba School for girls. There are five other schools each with three or four teachers. There are also twenty-four small bush schools with an attendance of about five hundred pupils. Our A. M. A. school, which began with nothing forty years ago, now offers a four year secondary course to native

MR. AND MRS. BURTON, PIONEER MISSIONARIES OF THE A. M. A. TO THE MENDI MISSION, BEGUN IN 1847, IN SIERRA LEONE, AFRICA

young men with choice of emphasis in science, business or classics. Courses in manual training are taught both with skill and real regard for their broad educational value. The faculty consists of three American men, six native men and one native woman, all carefully selected on the basis of fitness for their teaching work."

The report of our American Board of Missions in Angola speaks of the strong educational work and gives a detailed account of its features with highest appreciation. The A. M. A. has a personal interest here also in following the work of its Talladega College graduates. The description of the Congregational missions in Angola fills several pages and is illuminating. They correspond with our A. M. A. missions in the South in method, in purpose and in quality.

We recommend this thorough and interesting study of education in Africa to our readers. It will be inspiring to our colored teachers in the South to whom it will have a peculiar significance of the past and most complete knowledge of the land of their fathers and its present conditions and its future hopes.

It was not necessary for the author of the introduction to make contrast between industrial training and higher education at the expense of the latter. The A. M. A. believes in both, and has always coordinated them, and the results abundantly justify the theory and the method. Even the institutions that have over-stressed the material are now realizing that after all it is only the disciplined mind which establishes the standards of a race.

# Christmas Among our A. M. A. Foreigners

*By* Miss Bernice M. Teele, *Missionary Teacher*

DID you ever spend Christmas in a foreign land right within the borders of our own United States of America? You say it is impossible? Trust me and I will take you to a people that the average American never knows, or, if he chances to see a few of them as he gazes out of the window of a fast flying train looks amused but does not understand.

The town I am going to tell you about is twenty-five miles from the railroad station. It is quite a thriving Spanish town consisting of some forty or more houses, three stores and not four hundred people. The houses are made of adobe (sun-dried bricks made of mud), many of them having the flat tops which remind one of ancient Palestine. The newer houses have the tin roofs. Our Mission has the honor of being the only two-story house in town. There is but one road, if indeed such a name may be applied to it. It is the thoroughfare through which the horses, cows, pigs, sheep and chickens wander leisurely as well as the people of the town. It seems to have been acquired after many of the houses were built for they face it at all angles.

It is a village of poor people. The men are, in general, sheep-herders. This takes them away from home much of the time but during the holiday seasons they may be seen lounging around the chief attraction of the place. Nailed securely about a rickety door-way one reads, " Pool Room and X Beer." Presumably this was hung before the days of prohibition, but at times " beer is to be found in town even now.

It is easy to imagine one's self in a foreign country for the language is Spanish, the houses are Spanish, the customs are Spanish, and the people are Spanish.

One would hardly know that it is Christmas time. One sees no presents displayed in the stores, no excitement, no evergreen or holly. In fact, there is nothing that marks the " Glad " season of the East. A few of the more prosperous may give their children simple presents, but the majority of the children receive no gifts except those given by the school-teacher or at the Mission.

Yet the town has its Christmas celebration. On Christmas eve the men always give a play called " The Pastores " (The Shepherds). The " theatre " is a small dimly lighted hall. Along two sides are two benches, the only seats provided. Since there is no admission fee those that come early are fortunate, the rest stand in the back of the room. Opposite the door is a small platform with a canopy of lace-curtains over it. On the platform are two dolls representing Joseph and Mary, and a cradle. Candles are kept burning before the cradle.

One recalls the days of Shakespeare, when the players enter and take their places down the middle of the hall since there is no platform for them to perform on. However, with one exception the players wear their own clothes and carry shepherds' crooks, which are robbed of their use with many colored ribbons, bells, artificial flowers, and streamers. The exception is the " Lazy One," a shepherd around whom the action of the play centers. He wears a suit of gunnysack, very patched and ragged, and has a sack strapped to his back.

This is the plot of the play. The shepherds hearing of Christ's birth decide to go and see him that they may pay him homage. They try in vain to persuade the " Lazy One " to go with them. He lies on the floor and

all their coaxings do not rouse him, but he gets steadily lazier and sleepier. Then comes the devil, followed by a smaller devil. Their costumes consist of a horrible mask—and a tail pinned to their coats! They try various means to make the "Lazy One" follow them, but they are constantly interrupted by an angel who carries a cross. Whenever the cross appears the devils slink away unable to look at it, returning with the departure of the angel. This by-play goes on for a time until at last the devils succeed in making the shepherd play cards with them. (Did they play cards in the days of Christ's birth?) This arouses the anger of the Heavenly Host and a dispatch of angels are sent to stop the game. A fight follows in which Satan is overcome, bound, and finally killed by the arch-angel. With Satan defeated, the angels begin to plead with the "Lazy One" to go and worship the Christ, but the little ambition awakened by the fight with the devils wanes and he grows lazy again. One by one the other shepherds approach him again, plead and then leave him to go themselves to pay homage to the new born babe. As they near Christ's Cradle they chant a weird song. Finally the "Lazy One" decides to go. When he arises from his knees after seeing the Christ his face wears a joy and happiness that change his countenance indeed. In the dance that ends the play he is the liveliest and most enthusiastic of all.

The characters in this play seldom know their parts and the prompter is the most conspicuous of all. He cannot be concealed since the play takes place in the center of the room. Therefore, he walks among the players calmly going to them in turn and reading their part which they repeat after him in parrot fashion. Occasionally there are long pauses while he turns from one book to another or even a third to find the needed speech. This does not lessen the enjoyment of the audience in the least. Should one shepherd be absent the prompter merely fills in his part, taking in this way several places at times.

After the play is over the doll representing the Christ Child is stolen and the shepherds must hunt until they recover it. Through the street they go, singing and dancing, entering various houses in search of the "baby." This continues until one o'clock Christmas morning when the play is repeated. The people of the village and the outlying ranches attend both performances, the women bringing their small babies. They never seem to grow tired of seeing it, although many have seen it twice every year since childhood.

At last daylight begins to dawn and the people turn their faces toward home. They do not get much sleep, for the children of the village are out with the first rays of the sun. The children still cling to an old custom of going from house to house on Christmas morning. Wherever they go they must be granted admission and something put into the bags they carry. Very often it will be but a piece of bread, or maybe a piece of candy or cookie, but they must be given something.

Christmas is the day for calling and they begin early in the morning to go and see their friends. In spite of the fact that gifts are never exchanged the faces seem happier, the laughter gayer. We of the American customs might think this a dull Christmas but the happy faces prove that gifts need not be exchanged to make Christmas a day of joy. All day the village is awake and passing from house to house, but when night comes they give a final salute to the day. In every yard a big fire is built and as the last tints of gold fade from the western sky, the glowing coals are allowed to die, too, and the town is once more wrapped in the grayness so characteristic of its everyday existence.

# Segregation in New York

*By* Ernestine Rose: *Librarian; 135th Street Branch, New York Public Library*

IT is a truism that New York is a cosmopolitan city to the extent of being more Italian than Naples, more Irish than Dublin, more German than Berlin. But it is just beginning to be observed that it harbors a black city more populous than the majority of towns in Africa, or in our South.

As in the case of other racial groups within its body, this amazing number of people are not scattered, but form a local unit. One enters the Negro city at about 130th Street in Harlem, and its borders are the Harlem River and Washington Heights. Within these comparatively few blocks dwell some 150,000 black people, and a mere handful of whites who still control business very largely. It is true that churches, newspaper offices, theatres, and local charities are managed by colored people. It is to be expected that before very long the shops also will pass into the hands of colored people, since capital and a knowledge of business methods are being acquired by Negroes. The big public school on 135th Street, which has a colored registration of about 2,100, is placing colored teachers on its staff besides white ones. The public library across the street has a staff composed about equally of black and white workers. These two institutions are the only ones where practically complete segregation does not exist. The branches of the Y. W. C. A. and Y. M. C. A. have staffs wholly colored.

It is an interesting commentary on race conditions in the North that *the trend today is all toward such segregation.* The new note that is being struck comes from the colored race, which is joining now with the white in its cry of race integrity. Many accompaniments of this new note are valuable ones, including efforts towards greater knowledge and intelligence regarding the past history of the Negro and towards a development of the Negro's own peculiar racial gifts and powers. No race can take its proper place in the world until it knows itself and learns to develop itself, depending on no one's charity.

By this process also the Negro race places itself beside the other great racial groups which are learning, on American soil, to develop side by side in harmony, in mutual consideration, and in cooperation which may make eventually a new America. But an essential element in this process is that of coordination. Assimilation of races is a very large matter to be mentally approached with awe. But if races are to live in mutual helpfulness, certainly they must learn to coordinate their interests and activities.

By and large, Negroes choose their social and political doctrine according to its probable effect upon their racial status. The Garvey movement with its emphasis on Negroid ideals, its area of a free and unified Africa, is an expression of deep-buried hopes and instincts, and to them owes its immense appeal. The mass of men cling, however, to the conservative and modest aims and methods of Booker T. Washington. This is the way of the common man whose course is planned ahead for him. There is likewise a middle, highly intelligent, thinking group who object to segregation and all special methods placing them apart from the trend of individual opportunity. This is the Du Bois group.

The most serious line of division, however, is the national one. New York's colored Harlem is not purely American. Nearly half its population come from the British West Indies, from the Portuguese, French, and Spanish possessions, from South America and Africa. The West Indians are products of an entirely different system of life and education.

They are independent and aggressive in thought and action, and inclined to be radical in their political bias. In spite of the antagonism between these two groups, their attitude is affecting the thought of the American Negro.

Meanwhile, the existing differences make it difficult for this great Negro community to act for itself as a whole. —*The Southern Workman.*

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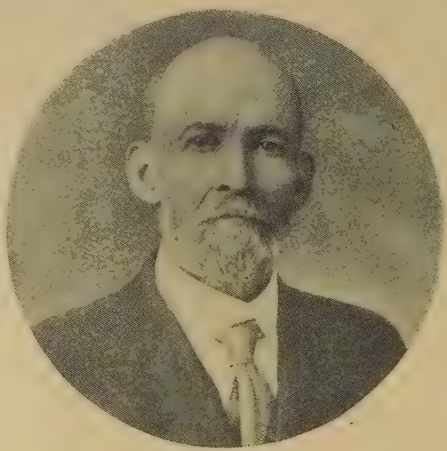
## IN MEMORIAM

### EDWIN CHALMERS SILSBY, LL.D., TALLADEGA COLLEGE

EDWIN CHALMERS SILSBY was born in 1851 in Bangkok, Siam, a kingdom of further India. His parents were missionaries, serving under an appointment from the American Missionary Association, which at that time was occupying a number of foreign fields. His parents returned to the United States after an absence of five years, the climate being unfavorable to their stay, and they made their home in Wisconsin. His father was an educator of some prominence, and was so employed when the Civil War came, when he entered the army of the United States as a commissioned officer. After the surrender the family came to Alabama, where, under a missionary society and the Freedmen's Bureau, his father opened schools for colored youth in a number of important centers. Having had the advantages of good schools in the North and a course in a commercial college in the South, the son in time secured a position as clerk in the legislature and later as chief deputy to the clerk of a circuit court. These experiences led the young man to turn toward the law as a profession, and his reading therein had been quite extensive. After two years study in Oberlin College, from which he was summoned to take up his father's business at the court house, he was urged to become principal of the A. M. A. school at Selma, Alabama, over which he presided for ten years. During that period he was married to Miss Nettie Brewster, of Pilgrim ancestry, and four children were born of this union, two daughters surviving—one of whom is married and living on Long Island, the other is in government service in the city of Washington.



DR. EDWIN SILSBY

The school at Selma became a feeder for Talladega College—twenty or more of its students during the ten years entering the college, and thirty others following its principal when, in 1885, he resigned his position and became the treasurer of the college. The Silsby home has been the center for welcome to both students and teachers, and many a struggling boy and girl have been helped by the family in their effort for an education.

His knowledge of the law was of great service to the college. The act incorporating the college was put through the legislature with the cordial cooperation of the county representative, the provisions of the law having been selected from existing

charters granted to the leading white colleges of the state, and generous in giving large privilege to the Negro institution including exemption from taxation.

Associated with other educators in the early 'eighties, he assisted in the organization of the Alabama State Teachers' Association which has had a continuous existence to the present day. In Talladega county his work had been distinctively directed to community uplift, encouraging school improvement and particularly co-operation with the state in the erection of good school houses.

After thirty-seven years of service at Talladega, eleven of which he had been a professor on the teaching force, he was honored by being placed on the retired list, but in no sense did his activities cease.

At the instance of alumni and associates the Trustees conferred the honorary degree of M. A. upon him, and on motion of his friend, Dr. Booker T. Washington, the Trustees of Howard University conferred upon him the degree of LL.D.

On Nov. 14, 1922, he suffered an attack of pneumonia from which he did not recover. Peacefully and painlessly he passed away at seven o'clock Sunday morning, Nov. 26, 1922.

At the funeral services in the College Chapel there was a splendid tribute to his memory and work in the host of friends who came from many parts of Alabama and nearby states to testify to their appreciation of his great service to the colored people. Telegrams and letters were received from seventeen states representing every section of the country. Two of the leading white representatives of the city of Talladega made addresses in which they expressed their judgment that Talladega College had lost its greatest single asset, since in all differences of feeling between the races Dr. Silsby preserved the balance which prevented frictions. He was a man of high ability and wonderful poise of character, pervaded through and through with Christian consecration and great faith as well as love. His passing leaves a vacancy that cannot be fully adjusted.

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The American Missionary Association, and the Fort Berthold Mission to the Indians at Elbowoods, and the Indian Tribes of the Reservation mourn the loss of a devoted missionary in the death of Mrs. Susan W. Hall, wife of Dr. Charles L. Hall, who was called to her reward at Santee, November 26. Forty-three years ago Susan Webb began her work for Indians at Santee, Nebraska, and in all the forty years since the A. M. A. took up the work she has been lovingly and faithfully demonstrating her Christian love and faith in the isolations from social life and its attractions apart from the homes of civilization. Thirty-six years ago she became the wife of Dr. Hall and with him at Fort Berthold Reservation has given her life to this needy people. Mrs. Hall had a charming personality and noble qualities which she lovingly used in entire consecration. The sympathy of all who knew these devoted missionaries will go out to the family.

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### GOD'S KIND CARE

*By* Michael J. Lyons

**God hath not promised**
**Sun without rain,**
**Joy without sorrow,**
**Peace without pain;**

**But God hath promised**
**Strength from above,**
**Unfailing sympathy,**
**Undying love.**

# THE A. M. A. TREASURY

**IRVING C. GAYLORD, Treasurer**

We give below a comparative statement of the receipts for November and for the two months of the fiscal year, to November 30th.

## RECEIPTS FOR NOVEMBER

| | Churches | Sunday Schools | Women's Societies | Y. P. S. C. E. | C. O. M. &c. | TOTAL | Individuals | TOTAL | Legacies | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|
| 1921 | 11,532.47 | 566.52 | 2,807.22 | 293.14 | 6,354.05 | 21,553.10 | 5,232.30 | 26,785.40 | 4,959.49 | 31,744.89 |
| 1922 | 12,514.33 | 608.61 | 2,707.61 | 74.58 | 9,799.89 | 25,705.02 | 7,639.51 | 33,344.53 | 4,507.04 | 37,851.57 |
| Inc. | 982.16 | 42.09 | ..... | ..... | 3,445.84 | 4,151.92 | 2,407.21 | 6,559.13 | ..... | 6,106.68 |
| Dec. | ..... | ..... | 99.61 | 218.56 | ..... | ..... | ..... | ..... | 452.45 | ..... |

## RECEIPTS TWO MONTHS TO NOVEMBER 30

**Available for Regular Appropriations:**

| | Churches | Sunday Schools | Women's Societies | Y. P. S. C. E. | C. O. M. &c. | TOTAL | Individuals | TOTAL | Legacies | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|
| 1922 | 22,379.57 | 689.94 | 3,548.41 | 286.44 | 10,959.58 | 37,863.94 | 1,792.20 | 39,656.14 | 9,301.13 | 48,957.27 |
| 1923 | 23,331.89 | 830.91 | 3,940.34 | 64.46 | 13,826.29 | 41,993.89 | 1,364.03 | 43,357.92 | 9,930.92 | 53,288.84 |
| Inc. | 952.32 | 140.97 | 391.93 | ..... | 2,866.71 | 4,129.95 | ..... | 3,701.78 | 629.79 | 4,331.57 |
| Dec. | ..... | ..... | ..... | 221.98 | ..... | ..... | 428.17 | ..... | ..... | ..... |

**Designated by Contributors for Special Objects Outside of Regular Appropriations:**

| | Churches | Sunday Schools | Women's Societies | Y. P. S. C. E. | C. O. M. &c. | TOTAL | Individuals | TOTAL | Legacies | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|
| 1922 | 217.00 | 268.45 | 347.52 | 20.00 | ..... | 852.97 | 5,731.26 | 6,584.23 | ..... | 6,584.23 |
| 1923 | 230.60 | 348.82 | 259.80 | 40.50 | ..... | 879.72 | 7,677.86 | 8,557.58 | ..... | 8,557.58 |
| Inc. | 13.60 | 80.37 | ..... | 20.50 | ..... | 26.75 | 1,946.60 | 1,973.35 | ..... | 1,973.35 |
| Dec. | ..... | ..... | 87.72 | ..... | ..... | ..... | ..... | ..... | ..... | ..... |

## SUMMARY OF RECEIPTS TWO MONTHS TO NOVEMBER 30

| RECEIPTS | 1921–22 | 1922–23 | Increase | Decrease |
|---|---|---|---|---|
| Available for Regular Appropriations | 48,957.27 | 53,288.84 | 4,331.57 | ..... |
| Designated by Contributors for Special Objects | 6,584.23 | 8,557.58 | 1,973.35 | ..... |
| TOTAL RECEIPTS | 55,541.50 | 61,846.42 | 6,304.92 | ..... |

### FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

### CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

# THE CONGREGATIONAL CHURCH BUILDING SOCIETY

At Redlands, California, our church has recently purchased a new, beautiful eight-room house as a parsonage for Rev. Herbert S. Ide. It has an attractive location with a fine view of the mountains.

✣ ✣ ✣

Westminster Church, Kansas City, recently dedicated a fine new chime of bells, the generous gift of Episcopal friends who live near Westminster. The chimes are played from the keyboard of the organ.

✣ ✣ ✣

In Isabel, North Dakota, the main entrance to the church building has been at the northwest corner, where the fierce winds sometimes made climbing the steep steps a battle. They have now placed a handsome vestibule by the tower toward the south where the breezes are more balmy and the people enter in comfort.

✣ ✣ ✣

Granite Falls, Washington, has recently dedicated its new house of worship. They had started to build some years ago when a financial collapse halted the work, leaving them with an unfinished gymnasium and Sunday School room, barn-like and unattractive. Utilizing these in the reconstruction and adding other rooms, they have a simple but up-to-date plant at a cost of about $9,000. This Society gave a helping hand and the day was saved. Ours is the only church in the community.

✣ ✣ ✣

Scarsdale, New York, has recently dedicated its new church edifice. This church is one of the quadrilateral group which are united to form the "Church of Westchester," including White Plains, Scarsdale, Chattertan Hill, and Greenridge, the latter having been added recently. The Rev. W. D. Street and his associates, Rev. Henry Dyckman and Rev. John Stapleton, are pastors of the United Church. Dr. Hugh Black preached the dedication sermon, and Dr. Charles E. Jefferson and Dr. Harry E. Fosdick also preached during the dedication week.

✣ ✣ ✣

Speaking of long pastorates, by an inadvertence it was stated in the November issue of this magazine that the Rev. David Thurston was pastor for forty-four years of the church in Buxton, Maine, which has just celebrated its centennial. It was in Winthrop, Maine, rather than Buxton where "Father Thurston" was the beloved and honored pastor from 1807 to 1851, a period of forty-four years and eight months. He was long the first citizen of the town.

✣ ✣ ✣

**BIDE A WEE**

**"If after Kirk ye bide a wee,**
**There's some would like to speak to ye.**
**If after Kirk ye rise and flee,**
**We'll all seem stiff and cold to ye.**
**The one that's in the seat with ye**
**Is stranger here than ye, maybe.**
**All here have got their fears and cares—**
**But add your soul with our prayers;**
**Be ye our Angel unawares."**

WEST BRIDGEWATER, MASS., SUNSET AVENUE CONGREGATIONAL CHURCH

# The Equipment for a Successful Church[1]

*By* Secretary James Robert Smith

WHEN someone asked Abraham Lincoln how long a man's legs ought to be, he said he supposed they ought to be long enough to reach the ground. I suppose the equipment needed for a successful church should be such as will enable that church to achieve to the fullest extent its avowed purposes and objectives.

Manifestly, the needed equipment will change as these purposes and objectives change. For example, in the days long before Christ when the principal religious need of the world was to teach men the unity of the nature of God and the universal application of his righteousness, justice and love, the Temple at Jerusalem with its elaborate ritual was probably the equipment best adapted to the end in view.

When Israel became a people scattered throughout the world and the important thing was the preservation and dissemination of the unique revelation expressed through the scriptures, life and traditions of the Hebrew people, then the Jewish synagogue was doubtless the equipment best adapted to the purpose.

And when the Christian message had become a reality through the life teaching, death and resurrection of our Lord, the synagogues were still the chief places of advantage for the preaching of the gospel as conceived

[1] Address at the Annual Meeting, Binghamton, N. Y., December 12, 1922.

by the Apostles and early disciples. Their main object was to convince the Jewish people and ultimately the whole world that Jesus was the Messiah. They could preach that simple message in the synagogues, in the groves, by the seashore, on the mountain side or in the market place. No special equipment was essential or of special consequence. Indeed, the Christians at one interesting and tragic period of the history of the church found the catacombs of Rome a quite sufficient equipment for the work immediately at hand.

It is doubtless true that, in that period of the history of the church when it was of prime importance to unify and adequately direct the moral and religious thought and practices of the scattered and semi-barbarous peoples of Northern Europe, the great cathedrals and elaborate ritual of the ancient Catholic Church were the equipment best suited to the accomplishment of the purpose. Keeping in mind the end in view and the really great things accomplished by the ancient Catholic Church in the days of its real vitality and power, we shall better understand the meaning of its peculiar equipment. These vast cathedral churches will always have their unique place and meaning in the world. For certain aspects of the cultivation and expression of the devotional life they hold a supreme place.

As a result of the Protestant Reformation, the main object of the church became the promulgation of a certain definite body of doctrine and belief. The equipment needed was the Calvinistic meeting house (or similar buildings) admirably adapted to the purpose. The early New England churches were built for the same general purposes and were quite sufficient for these purposes and objectives. As houses for the worship of God "in spirit and in truth" the pure Colonial church buildings will probably never be surpassed.

Down to comparatively recent years, particularly during that period when our country was being settled and the simple proclaiming of the Evangel to new and widely scattered communities, in the country, the village and the rapidly growing towns and cities, was paramount, the plain or more elaborate rectangular one-room church building, with the lecture room added in the larger communities, was a quite sufficient equipment for the work of the average church. Such church buildings were erected by the thousands all over our land and have served admirably their purpose. Many of them will do excellent service for years to come, especially in certain localities. Most of our great Christian leaders of today, in fact, received their early religious training in these plain, simple meeting houses. There they were brought to Christ and made the great decision to surrender their lives to his leadership, which of course was and forever is the main thing with us all.

Now, in recent years our conception of the scope of the Christian message has greatly changed. While the main objective still is making Christians of people, we are doing this more and more through the process of religious education and systematic spiritual training. Moreover, the wall between sacred and secular in the old sense of these words has been largely broken down. We believe today that social life, recreation and play are or ought to be a part of our religion. Manifestly, the successful church of today, believing this, will so construct and equip its buildings as to minister to life according to these larger conceptions and ampler objectives.

For example, we believe today in graded lesson material and instruction in the Sunday School as well as in the day school. Every well equipped church should therefore provide suitable rooms to carry on its work to the best advantage for beginners, primaries, juniors and intermediates, and Bible classes.

Again, we believe that social gatherings of the people of a community should be considered as a vital part of the true expression of life and therefore in a true and large sense religious. Consequently, the modern church should be so constructed and equipped as to meet the need; a room or rooms well adapted to the serving of food and refreshments and with facilities for wholesome social intercourse in various forms, should be provided where this is possible. Rooms adapted to the playing of such games as basket ball, bowling, billiards, and so on, should be provided where this is possible.

Again, rooms should be provided for lectures, plays, motion pictures of the better sort and for the social functions and activities of young people.

In short, the modern successful church, so far as possible, should provide equipment for the highest and fullest expression of the religious and social life of the people of the community.

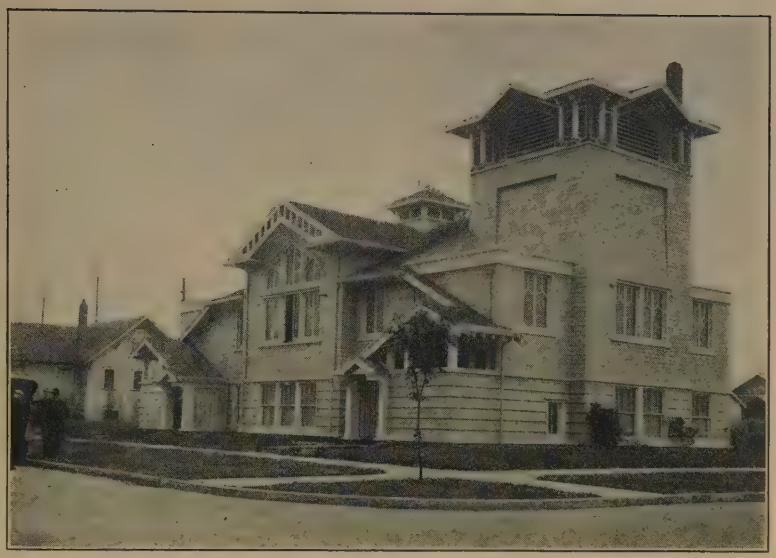
Of course the church should not duplicate in the way of equipment for social and athletic needs what may be better provided by the municipality, the state, the public schools or other public organizations such as the Y. M. C. A., the Y. W. C. A., and others. In many places however, the church is the only public building in the community where these facilities could be furnished.

It should, too, be kept forever clearly in mind that the supreme mission of the church is to beget in the heart and mind of the world reverence for God and loyalty to Christ and his Kingdom. The place of worship, therefore, should in every church always be supreme. Each church should be so constructed as to emphasize above everything else these supreme spiritual functions and aspects of its mission. Its entire construction and equipment, no matter how meager or elaborate, should be subsidiary and contributory to this supreme purpose. But our people should be taught from the beginni to the end of life that whether the play or pray they should do it children of God.

Of course, it is not possible for a of our churches to provide speci rooms for all of these different r ligious, educational and social fun tions, but the general idea may a ways be kept in mind and a give room may be adapted to many diffe ent activities or services from tin to time. This can be done by a litt consecrated ingenuity in almost ar church, in the country, the village city. It is in fact being accomplishe increasingly wherever people ha gotten hold of the larger and bett conception of Christianity.

Most of the churches erecting ne buildings today make provision f all of these various activities of t total church life in one building an under one roof or through a paris house immediately adjacent. Moder church architects include these pr visions in their plans. Many of t older church buildings are being r modeled to meet the needs, either b building on an addition or by rai ing the main building and transform ing the basement and adapting it the larger purposes.

Of course it costs more to build an equip churches in this way, just as costs more to equip a modern hom than it cost to build the log cabin the single room house of pioneer day This in turn lays enormously increa ing demands upon the resources our Church Building Society as w attempt to assist churches small an great all over our land to secu buildings and equipment adequate their need and opportunity. B just as we gladly meet the deman for the better equipment of our hom of today, so must we joyfully provi the means for the larger building an better equipment of the house of Go with our new and wider conception the mission of the Church. So doi we shall make it increasingly " t gate of heaven."



SEATTLE, WASH., BEACON HALL CONGREGATIONAL CHURCH

# What the New Minister Found

HE was but a new-fledged preacher. He had tried his wings in a few pulpits but had never had a church. He wondered where he should find just the right place. The Home Missionary Superintendent suggested to him a new field where a little struggling enterprise had struck the down grade in one of its earliest years. The young minister considered the matter, but sidestepped the opportunity. Why tackle a hopeless job?

The Superintendent kept after him with an appeal to show himself a life-saver and rescue an imperilled church from death. Consenting at length, Saturday morning found the embryo prophet, after a night ride by rail, journeying through great forests which were being opened up that the timber might be marketed. Passing out of the forests into open country, he came about noon to the place of his quest in the heart of a great state.

He stepped out into a busy town, teeming with energy and sure of its future. It was not an old town. Fourteen years before there had been but three frame houses and a few log huts along the banks of the little river. But two railroads had crossed at this point and had thus made this a center for the development of business enterprises. Already they had pushed the population up to nearly three thousand and they dreamed of doubling or trebling that number. The people on the street looked alert and aggressive, as though they meant to make their dreams of progress become realities.

The church committee was on hand to welcome the stranger. They showed him with pride the streets and stores and houses of the little city. They told him of the young church organized three years before, and its struggle to exist without a home. There was but a handful of them, not many more than a score, but they included some refined and cultured people who had been used to the best of things "back East." Some had moved on, and others had fallen away. It was a discouraged and half-hearted little band that was

left. They might try once more, but if that venture did not succeed they would disband.

The new minister was inquisitive, and persistent questioning brought out the fact that the present weakness was largely due to a quarrel with the late pastor. He was a man past middle life, of considerable ability, but without tact and with a temper of his own. Nothing can kill a church more quickly and surely than a church row, and this one had reached such a point that the angry pastor had packed his trunk and suddenly deserted the field. It took some time for the little flock to recover its breath.

Then followed an interim during which all services were suspended, and the starveling church grew a little weaker all the time. Before the explosion they had started to build. They took the young preacher to see the result. He found the skeleton of a building on an excellent lot, but the gaping doors and yawning windows reminded him of the eyeless sockets of a skull. It spoke of death rather than life. Indeed, the committee told him that many outsiders considered the church as dead, and others hoped if not dead that it soon would die.

Sunday morning they escorted him to the place of worship. For three years the only church home for the little band had been a hall on the third floor of a large brick block. They climbed the two long flights of stairs to the third floor, and entered the hall which was seated with wooden chairs. It had been a dance hall the night before and the odor of the refreshments still hung in the air. The pulpit was a little sewing table with the two drawers atop, and a red tablecloth thrown over them. The minister's seat was a kitchen chair.

The young preacher mounted the platform, and the service began. To his delight he found that there were fine musicians in the little group and the singing was inspiring. Facing the congregation, he realized that before him sat men of strong intellect, wide reading, and scholarly tastes, and women of talent and culture. This was no hopeless enterprise. Here was a nucleus which might easily grow into a strong organization whose vital force would permeate the city with influence for good. He gave them in his message the best there was in him. "Sursum corda" was his motto: "lift up your hearts." After the service was ended he noted that the people lingered to greet each other in warm-hearted fellowship, no longer listless and faint of heart, but with a new note of hope and courage in their voices.

During the week following, the preacher pursued a searching investigation into the situation. Why was the little church, after three years of effort, at death's door? Was there a fair chance of getting it upon its feet and developing it into strength? He visited every member of the little band to see of what quality they were. He got acquainted with all the leading men of the town, lawyers, merchants, the banker, the editor. He fraternized with the ministers of the other two churches.

When Sunday came he found a larger and more courageous congregation awaiting him. After the service he detained them for a conference about their future. They clung to him as shipwrecked people grasp at a floating plank to keep them from sinking. But he assured them it would depend on themselves whether they kept their heads above water and emerged triumphant. He gave them the results of his inquiry during the week, and expressed his opinion that, if they were united and devoted to the work, ready for sacrifice and vigorous effort, they might certainly expect the shadows to lift and the sunshine of success to follow. If they were ready for an aggressive and determined effort he would stay to be their leader.

The first thing to be done, he said,

was to push the church building through to completion. No church could live and thrive in a third floor hall unless there was a good prospect of getting out into a real house of worship. The people doubted. They had already given to the limit. They had gone to the bottom of their pockets, and exhausted their resources. Outsiders were shy of subscribing because the enterprise seemed hopeless. They must be convinced that the church was on the sure road to success before their dollars would be forthcoming. How could they ever get the several thousands of dollars needed to finish that skeleton building?

Nevertheless the new minister said it was the only thing to do. They must dare much if they would win much. They must dig a little deeper into their pockets, and perhaps they could find a few more dollars to give. They must make the community see that their church was really on the map and going to stay there. They must make the town hum with a concert, a bazaar, a discussion of their forward movement. Everybody in town, not merely their own members, should be given the privilege of helping the good cause along. Such confident talk awakened a good deal of interest and good cheer.

A new spirit took possession of the people. Despondency was supplanted by hope. Everybody began to talk about the new order of things. Hammer and trowel began to ring on the stark and sullen-looking frame of the unfinished building. "We must have the new church," was on everybody's lips.

Then the new minister sprung another surprise. He knew a society in New York of which they had but a vague idea. It existed on purpose to help struggling congregations like theirs to pay last bills on the house of worship. He would write to the secretary and see if he would recommend to his committee to help this church out of its difficulty.

The new minister then began an effort to convince the Church Building Society that the little enterprise under his care was the most important in the country, that it was a "strategic situation," that the people had done their level best, that denominational leaders of high standing felt that this, the only church flying the Pilgrim banner within a radius of sixty miles, ought to have generous aid, and that it was "now or never" if the society would save the life of this church. Letter after letter met with encouragement till at last the glad news came that the new aid had been voted.

His importunity had won. A grant of $600 and a loan of $1,000 had been appropriated provided nothing on the cost of building would remain unpaid when the society turned over the cash. The tidings lent new vigor to the work. The attractive Gothic windows were put in place. The exterior of the church was completed and the melancholy look of a ghastly skeleton was changed to a thing of beauty. The interior felt the transforming touch of carpenter, plasterer, painter, and decorator. It began to look like a temple of worship. The pews and the pulpit furnishings and the organ added to the beauty of the room which made people say "I was glad when they said unto me let us go into the house of the Lord."

Dedication day came on a bright June Sunday. The choir had prepared beautiful music. Distinguished speakers from other places brought their oratory. The Home Missionary Superintendent was there to congratulate the people on recovery from threatened disaster and to give his benediction. The house was consecrated to the service of God and humanity, and to friendly cooperation with the other churches in the community in the effort to transform the world into a kingdom of heaven. The last needed dollar was raised to enable the church to meet the generous offer of the Church Building Society.

The new minister found a new meaning in the old maxim, "where there's a will there's a way." He found that the most discouraging situation may be transformed where a band of resolute and earnest people are united in pushing the cause through to victory. No case is hopeless. A weak church may become a strong church if pastor and people are determined it shall be. And he found that six months of such practical leadership of what had seemed a forlorn hope had taught him more about handling church problems than three years in the theological seminary. He found that his job was to plan, and push, as well as preach.

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## HOW FAR THAT LITTLE CANDLE THROWS ITS BEAMS

HUMBOLDT, ARIZONA, UNION CHURCH

WE are proud of our great churches which stand like beacons in the cities and large towns. They are doing great good, and we look to them for leadership. But we are also proud of the little churches which with slender membership and in difficult situations still make the light of life to shine. A candle may not equal a searchlight in illuminating power, but once kindled it may mark the place of peril and show the way to safety. We have more than three hundred Congregational Churches with ten members each or less. It requires pluck and devotion for such a little church to continue as a "going concern," but if it keeps its candle burning it is as truly a beacon as if it were larger. We have more than eighteen hundred Congregational Churches whose membership is between eleven and fifty each. We hope each of these is planning to double its membership in the coming year. But even now if it is doing its best to maintain its work and tell the "glad tidings," it is helping to drive out the darkness of the world. We sympathize with the little churches which often have to battle with difficulties and discouragements. But we rejoice with them in the victories they win and in their far reaching usefulness. Many small churches have grown into great strength and influence. The main thing is to keep the light shining. Churches are too apt to feel that they cannot accomplish much because they are small.

ROCKY BUTTE, N. D., CONGREGATIONAL CHURCH

# THE CONGREGATIONAL EDUCATION SOCIETY

## The Pastor's Class

*Editor's Note: This discussion is for pastors, but not for them alone; for all who are interested in the evangelizing side of the Church School's work.*

"SORRY. No, I cannot go with you to dinner at your hotel. ut why don't you walk out with me my church, where I'm to meet and ave a talk with my three-years-ago aster class of boys and girls?"

It was the busy city pastor with a reat church on his shoulders and a ultitude of outside calls in addition, r his message is such that he is in emand for a wide service. In the idst of important engagements this hicago pastor is finding time to ather the boys and girls who came to the church three years ago and lp them now over the problems hich at twelve did not exist for em, but which come to them now, nd in which they need the help of eir winning guide if they are to be ed safely on and to grow as they ould toward full Christian adult-ood.

This is the way this particular pas-r is taking steps in time to prevent the next generation that big per-ntage of dead timber which is the reat problem in nearly all our urches. Almost any pastor look-ng over his church knows that he nnot count as genuine, live Chris-ans anything like one hundred per nt of his membership. In the ma-rity of cases this means not that ese other people could not have en live and earnest Christian peo-e, but that they were not given a ll development. The child that is ken into the church at twelve, or e youth at fifteen, has too often en allowed from that time to sink swim as he might. He had joined e church, all was done, now watch him be a good or an unworthy church member! But the things he should learn and should experience at fifteen he could not experience at twelve, nor at fifteen can he possibly experience or understand that which nineteen or twenty will demand. We have failed to nurture through their varying needs the youth who depend upon us for their religious nurture. With a strange blindness we have failed most conspicuously in the case of those who, by joining our church groups, have come closest to us. They, forsooth, had "taken the step" and we left them at that.

Our crowded Chicago pastor, hands full enough with other affairs, sets an example for others when he gathers for a series of discussions with them three years later, the group who came at about twelve years of age into his church preparation class.

All over the country we are recognizing that personal allegiance to God and his Christ is truly a developing experience in youth—that the youth does not once and for all give himself to God and have nothing of the sort to do again. His development in Christian religious experience differs fundamentally from the abrupt once-for-all turning (converting) of Paul or Cornelius from another to the Christian religion. He should be helped at the close of childhood, when in the last childhood years authority has come to mean its most to him, to give his personal allegiance to God, whom he will obey. Again when he is, in the fifteenth or sixteenth year, at the height of his emotional development, he is glad, when wisely led to

this step, to give allegiance to his Comrade, Jesus. At twenty or there about, with reason at the peak, when he is judging all things anew and settling them in the light of his own reason, and making his own philosophy of life, he takes up his childhood religion and, if not helped to see its rational basis and led patiently to study its great meanings in the light of his own reason, he may throw religion out of his life entirely. If given wise advice and sympathy here, he will work out his own philosophy of religion. He will make ready to take an intelligent, worthy adult share in the life of the church.

At twelve or thirteen when giving his allegiance to God's control of his life, the youth may come to realize church membership as a part of this allegiance. He may not, or prejudiced parents or other cause may stand in his way. When at the next period he lovingly takes Jesus as his Guide and Master and Friend he may want to band himself with those who bear his name if he has not already done so. On the other hand, this step may in some cases not be taken until the later period.

Whether this formal step of church membership be taken earlier or later (and it often comes not at one of these times of deciding, but a year later, when the new decision has been more thoroughly incorporated into the life), yet these three steps are valid and necessary ones for each life. Thus we find "the pastor's class" becoming instead "the pastor's classes," and all, church members and non-church members alike, are called into these Christian nurture groups.

### Preparation for the Decision Classes

If recognized and thoughtfully used, ideal preparation for these classes is provided in the graded Church School lessons. This provision may be entirely or largely overlooked or may be so unwisely used as to fail of its purpose. Rightly to recognize the purpose of the Church School lessons as regards evangelism is therefore of primary importance.

The pastor who takes, a few weeks before Easter, the twelve-year-old classes of his school who are studying Course VII, "Gospel Stories," will be helped in leading them, by a brief series of talks and discussions, to make the decision that for their part they will obey God and be counted on the side of Jesus if, in the months before, they have been so taught the Gospel stories, as Mark gives them to us, that Jesus has increasingly seemed to them the leader above all other leaders. If they hear John's call for Jesus, are with Jesus when he is baptized, go with him into the wilderness of temptation and learn where he found the authority that made his way of doing so wonderful, and if the lessons throughout are opened up with this in view, the pastor will find his task lighter and his class able to experience in their few weeks with him much more richly the sense of allegiance to God the Father, than if they have failed to receive this broad background teaching. The graded material is in some churches being used quite definitely in this preparation sense, the pastor working closely with the teachers of these classes to this end.

In like manner the graded lessons bring to the pupil of fifteen the story of the Master again. Here use is made of biography and the youth, in whom a passionate idealism may be stirred, is met by a presentation of Jesus—"the Life which was the Light of men." As announced in connection with this course of study, "The purpose is to present Jesus to the mind and imagination of the pupil in a way that will lead to personal allegiance to him and to earnest espousal of his cause." Again, "To make the pupil acquainted rather than informed is the primary objective of the course." This course sympathetically given, not with constant week by-week appeals for decision, but a

heart preparation for the appeal which the pastor is at the agreed time to bring to the class proves ideally to provide the needed conditions and the pastor begins his work where he should—not with hearts unprepared nor yet with hearts seared over by frequent and careless presentation of what should rather be a great and rare appeal.

The group of young people whom the pastor calls together from time to time for help in their problems regarding religion is not often chosen on an age basis, but develops according to individual needs and the work is as often done individually as in groups. But in any case the youth finds help in his normal development at this period if, for example, he is taught "The History of the New Testament Times" as presented in Course XIV. The teacher is here advised: "As you trace with your pupils the Christian ideals from their source in Jesus, through their effect on great individuals, their expression in a unique literature to their organization into a great body of the faithful in the early church, see whether you cannot help them discover the secret of the whole process and to win them completely to that permanent devotion to Jesus, that personal possession of his spirit, which is the essential quality of the Christian." Or the youth finds his way clearer if he studies "The World a Field for Christian Service," Course XII, and has presented to him the "Opportunity, Inspiration, and Challenge of the World Today."

These study courses for young people of various ages, if used with this purpose in mind, fit the youth to meet, aided by his pastor, the question of his own philosophy of religion, his vocation choice and his final and complete allegiance to the God he has come better and better to know.

### Shall We Use a Text-Book?

Too often the catechetical work of a church preparation class satisfies us adults rather than satisfies the needs of the children and youth. We make the youngsters able to answer questions which we set for them—to answer them perhaps in choice scriptural language. But we leave the real questions of their hearts unanswered. Our ambitions, not their needs, are met. To this situation largely may be attributed the "dead wood" in our church membership. By a change here this may be largely prevented in the future and live, active membership fill the church. It will be well to choose our text-book material with this criterion in mind.

Many of our pastors have in recent years prepared their own courses of study for their Easter classes. A large number of pastor's manuals for work with these classes have developed. Several of these, including that prepared by the Commission on Evangelism, are listed with annotation in Doctor Sheldon's "Preparing Our Youth for Church Membership," a leaflet published by the Education Society for free distribution. Suggestions for this whole field of work are contained in this leaflet. We quote a word from its introduction:

"The time to save these young people is before they are lost. We should get at their lives before they go wrong and help them to go right. They will have *some* God. Why not see that *he* is the God and Father revealed by Jesus Christ, instead of mammon or perverted appetites and passions? They must become something, live some kind of life, and wield some kind of influence. Why not make this life the best and let its influence count in service to God and man? We owe it to God; we owe it to them; we owe it to the Christ, to the Church and to the world, that we should train these young people in Christian living and Christian service. The pastor who fails to make the most of this opportunity to train the young people misses his supreme opportunity to advance the Kingdom of God. The golden period of the year

for this work is from January first to Easter."

Doctor Winchester announces through the leaflet, "Church, Home and Child," the course of six lessons entitled "Making the Most of Life" (Pilgrim Press, ten cents), which he has prepared especially to meet the needs of the twelve- and thirteen-year-old children. A paragraph will suggest the method:

"WHAT WAS JESUS REALLY LIKE? Ask rapidly a number of questions designed to stimulate thought: How do you think Jesus looked? Did you ever see a picture of him? Was this a picture of the way he *really* looked? What kind of picture would *you* make of him, to look like *your* idea of him? Would he be tall or short? Muscular or frail? How would he be dressed? Would he be alert and keen-minded, or listless and indifferent? Young, middle-aged, or old? Can you give reasons for your answers? Was he of a happy disposition, of a pleasant and cheerful countenance, or stern, dignified, reserved? Do you think Jesus was a sorrowful person? Why? Did people like to be near him, or were they embarrassed in his presence? Was he easy to talk to, or hard to get acquainted with? etc., etc.

"If possible, show several pictures of Jesus of different types, representing differing conceptions (a list follows). As these are held up, or passed about the class, ask them to pick out the one which seems to them most nearly to resemble their idea of Jesus."

Opportunity for discussion is provided throughout the course.

### The School Record

An important aid for the pastor and others concerned for the best work in evangelism among our Church School boys and girls is that too often despised thing, the record card. When plans are to be made for the season's work in this field it should be possible for the pastor and others to find at a moment's notice the full lists of classes of given ages and to catch by a glance at the permanent record card for each pupil such data as church relationship of pupil and of parents, courses of study pursued each year since entering the school and teachers' under whom study has been made, regularity of attendance and quality of work done. A sample permanent record card will be sent free, from the Education Society, to any one desiring to see it.

### The Home Side

We know one pastor who almost refuses to admit (by letter or otherwise), into membership in the church he serves, parents who have in their homes children twelve years old or over who are not church members until they bring these youths with them. He never takes them in without earnest conference both with them and with the young people, and these young people usually come into the church with their parents. Here is a pastor facing squarely the church's responsibility for helping the home to see its duty.

It is the practice of all the strongest pastors to conduct all work in evangelism among the children in closest touch with the homes. Valuable material for the pastor's use among these parents is furnished by the following pamphlets: "How Parents May Help the Church School" (published by the Education Society, 4 cents, with a catechism for parents), some probing questions for the parents to put to themselves; "The Home and the Church School," by E. P. St. John (published by the Education Society, 6 cents); and "Church, Home and Child, Pastor and Parent Cooperating to Meet Spiritual Crises, Secure Decisions and Prepare for Church Membership," by B. S. Winchester (published by the Congregational Publishing Society for free distribution).

In thousands of cases where parents have been little fitted to aid their children in these steps help has

come to the parents themselves and we have been reminded that "A little child shall lead them," for the parents have followed the child into church relationship.

### The Pastor's Perspective

The pastor who catches a view of his whole field in perspective, who sees his active army making an aggressive unit in the campaign for the winning of the world to the Kingdom of God, sees the unworking, uninterested, inactive part of his church group, and sees the youth and childhood in the Church School swiftly passing from period to period of their development, is sure to recognize what is the great work in hand for the church. He will find himself convinced that the chief business of the church is getting people to live in Jesus' way and he will recognize that the hope of the church is among the youth and children. Evangelism will become a constant part of his program. He will work with the teachers. He will help not only those who are teaching the courses of study mentioned above which come in the years most vital for life decisions, but he will help all his teachers to realize that other years, too, count for background and that no law after all can be laid down regarding the hour of these deciding times, but that the exceptional pupil must always be considered and his needs discovered and met whenever they arise.

More than all else the young people will be given a share in the actual life and activities of the church. Not mere tasks made up to occupy them, but genuine work which must by some one be done if the church is to fulfill its mission in the community and the world, such tasks as these will be entrusted in part to the young people. To quote again from Doctor Winchester: "But quite as important as membership in the church is actual participation in the activities of church members. Some way ought to be found for absorbing into the life of the church the energies and enthusiasm of the young people. They should be given some real part in planning its activities and determining its policies. One church provided a 'Suggestion Box' and encouraged the young people to drop into it any suggestions as to how the work of the church might be made more effective, assuring them that all these would receive serious attention. There are some church offices and many committees to which young people may well be appointed. The failure to provide opportunity for such participation accounts in no small measure for the fact that so large a proportion of the membership of most churches is today inactive and indifferent."

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**Recent Books:** The following new books have appeared in the general field of Religious Education: The Junior Citizen, J. C. Manuel; Second Year Mayflower Program Book, J. E. Perkins and F. W. Danielson; Why the Chimes Rang, Martha Race; The Adoration of the Kings and Shepherds, Mildred E. Cook; Programs for Teachers' Conferences, Beginners and Primary, Hazel A. Lewis; What Then Shall This Child Be? E. B. Allen; What Grandmother Did Not Know, Dorothy Canfield Fisher; A Second Primary Book in Religion, Elizabeth Colson; Week-Day Religious Education, H. F. Cope.

## COMPARATIVE STATEMENT

| | | Churches and Individuals | W.H.M.U. | Legacies | TOTALS |
|---|---|---|---|---|---|
| RECEIPTS NOVEMBER 1922 | This year... | $7,674.00 | $2,023.00 | ..... | $9,697.00 |
| | Last year... | 9,933.00 | 1,070.00 | ..... | 11,003.00 |
| | Increase.... | ..... | 953.00 | ..... | 953.00 |
| | Decrease... | 2,259.00 | ..... | ..... | 2,259.00 |

*The* CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

# The Story of Slate Lick

*By* Dorothy Cooper, *of Berea College, Student Summer Service Worker '21*

I WISH I could picture them to you—these people in our little Sunday School. Many of you folks back home would not go to such a place except, perhaps, out of curiosity; you might go to smile. Yet some of you might happen in with a sympathetic heart, and with the others you would find God.

It's too bad the day is cloudy, but perhaps there'll be a crowd just the same. The road is pretty bad, too, but we'll try to make it anyway. O dear! look at that mudhole! But then we can get around the edge. No, no, it gets worse as we go. We'll just have to go on now even though the mud is over our rubbers. It's a good thing we brought them along, isn't it? I wonder if we can jump the creek. It must be pretty high. The bridge washed out? Mercy, no! there never was a bridge across the creek. Everybody rides horseback except the children going to school, and they don't count, you know. And besides they only go to school in the summer and fall, when they can go barefoot.

A CABIN HOME, BEREA, KY.

Well, here we are at Slate Lick. Where's the church house? Oh, there isn't any. See that little house up on the hill? That's where we meet. See the children all around. A good many of the old folks are there, too, for they know there's going to be preaching today.

Well, what did you think of it? Don't know? Ideas a little confused? I know pretty well what you thought when you first went in. You didn't see how a Sunday School could be held in such a place. Just two rooms, that's all, a bed in each of them and magazines and newspapers tacked on the board walls in lieu of wall paper. But did you notice how neat everything was? And you saw the sewing machine and organ? This family is quite well-to-do: as the father says, "My boys are all rich. John (the Sunday School man) has two farms. He's rich."

Of course they couldn't have chairs for such a crowd but those planks laid across the chairs do just as well. Wouldn't you like a fireplace like that in your home with a fire in it by which you might sit and dream? Can't those folks sing? Everybody in the mountains can. I wish you could hear them sing some old mountain ballads. Wasn't everybody earnest? They weren't thinking about clothes the way I've noticed folks doing in some churches. What's

that you say? Yes, I thought so. You found God in their midst.

Now I will tell you what we have been doing out there. Our aim in going out there contained two elements; a desire to help the people, and a desire to learn how to help them. Before we could do anything, of course, we had to know something about the community. In order to find out about it, the best method seemed to be to call on all the families in order to make a survey. Before we started on this, we needed to have some idea as to what sort of information we should get in our survey. With such desired information in mind, one can intelligently make calls and at the same time obtain the facts needed. We discovered that if we were friendly and really interested in the families we visited, we found no difficulty in finding out what we wanted without offending anyone, but on the contrary were charmed with the hospitality with which we were everywhere received. Indeed only in one place did we feel at all unwelcome, and there the folks, evidently in rather poor circumstances, were afraid we were Red Cross workers come to help them, and were too proud to accept any such help. But when assured that we only came from the Sunday School they were quite cordial and very hospitably invited us to come again and stay all day.

Before we started our calling, we made a wall map of the community, and located all the houses on this map, numbering each one according to its position along the main road. As we made our calls, we filled out a key to the map, showing who lived in each house. During our two terms' work we only had time to complete our survey, and to work a little at organizing the Sunday School a little better than previously. We had hoped to do much more than this, to organize perhaps a troop of Boy Scouts or Girl Scouts, or get the community together in some movement for the common good. We could not do this, but maybe some other people will work on from our beginning, and carry on the good work. Our advice to others is: find a job among folks that needs doing—something that will lift them up and make them better. Find such a job—and it shouldn't be very hard to find anywhere. Find such a job, and go to it.

BEREA COLLEGE, BEREA, KY.

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## ELEVEN YEARS AGO AND NOW

*By* Superintendent Elmer H. Johnson

Does a Mission Sunday School on the frontier pay? Eleven years ago I got astride a motorcycle, ran out thirty miles northwest of Baker, Montana, and organized a school at Willis Creek. I was there about an hour and a half, all told. Another Sunday I was at Plevna, about twenty miles from Willis Creek, where I found a young man teaching school, who told me how that little Sunday School had helped him to get started in life.

A few weeks after organizing the

Willis Creek School, I made another hasty trip, and organized a school at Dry Fork. Again the motorcycle was used, and once more only an hour and a half of time spent. But that little school has grown into the Coal Spring Church with a fine house of worship, and on a recent visit, two young women, who were small girls when the Sunday School was organized, paid glowing tribute to its influence on their lives.

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## THE SERVICE CAR AND A D.V.B.S.

**Story of the "Beartooth Mountains," a "Ford," and "Folks"**

WHEN it comes to the place where strong forces meet, the service car and the Daily Vacation Bible School unite in doing large things. Eight Student Summer Service workers in Montana conducted such schools of which there were in all twenty-four in the state. The "Congregational Service Car" made one of them possible.

SLEEPING QUARTERS OF A STUDENT PASTOR

It was on the upper waters of the Boulder River, in the heart of the Beartooth Mountains. The car, with its student-chauffeur-pastor, left the Yellowstone train and the railroad at Big Timber and turned south. It followed the beautiful Boulder River for eighteen miles. There it stopped at McLeod. The student visited some of the people, learned about the oil well that turned out to be a strong producer of hot water and made possible the big hot water plunge which delighted tourists. He learned also of a group of children, and found them "on their toes" for a Church Vacation School. But there were only about a dozen children in each place. Then came the big idea to transport the McLeod children to Hubbell, combine the children of the two communities and have a Church Vacation School. So, every morning the student - pastor - missionary - chauffeur cried "pile in." Up the river they went, had their Church Vacation School and returned in the evening. Each night the student let down the back of the front seat, tucked himself in his blankets, and slept the sleep of one who rejoices in his opportunity.

A VACATION SCHOOL MADE POSSIBLE BY THE SERVICE CAR

The service car gave those children, many of whom had never had the chance to go to Sunday School in their lives, the equivalent of a whole year of ordinary Sunday School work.

# *The* ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

## An Important Change in the Executive Force

AT a meeting of the Ministerial Boards, November 21, Mr. Philip H. Senior resigned the office of Financial Secretary. He returns to business life. He began service as the campaign for the Pilgrim Memorial Fund was closing, when the old rooms of the Ministerial Boards had been outgrown and the work of collecting the 107,000 subscriptions needed thorough organization. Dr. Lewis T. Reed, then the Executive Secretary of the Fund, found in him valuable assistance in housing the Fund in adequate quarters, departmentalizing the work and putting into operation up to date machinery of collection. In accepting his resignation, the Boards adopted a minute appreciative of the service rendered in the initiation and maintenance of the business management of the office.

In selecting his successor the Boards have had particularly in mind the changed conditions under which the work is being carried forward. Now that the organization has been worked out and the collection of the Fund has so far proceeded, it has been possible to reduce the employed force radically. On the other hand, the work of the Board of Relief and of the Annuity Fund has rapidly increased and grows continually to still larger dimensions. It has long been the conviction of the Boards that the Secretary must have in the office one who would have the background and training of the minister, to be associated with him in this larger work, and who, at the same time, could take over the position of Financial Secretary.

The Ministerial Boards take pleasure in announcing the election of Rev. William T. Boult, recently pastor of the Congregational Church at Bound Brook, New Jersey. He has the traditions of the minister's life, for his father was for thirty-five years pastor of the Mariners' Church, New York City. Beginning his ministry in a small church in a rural district, he learned at first hand the problem of ministerial support on the most slender salary, a factor of no little importance in his association with the work of Ministerial Relief. Called from the lesser charge to the larger pastorate, and combining therewith special services for the Young Men's Christian Association, his vigorous personality and natural qualities of leadership won notable success. He had two terms of service oversea under the Y. M. C. A., entering later the work of the Interchurch World Movement as Financial Secretary at Scranton, Pennsylvania. The bankers associated with him in this work were so impressed with his business qualifications that they persuaded him, when the Interchurch World Movement ended, to enter the investment field for them. He had fine success but he continually felt his vocation as a minister pulling at his heart and he now gladly leaves the far larger emoluments he was receiving to return to the service of the church and the ministry. He has unusual qualifications of public address, being in frequent demand for gatherings of business associations, chambers of commerce, etc. He will be a welcome visitor among the churches as well as an administrator of the business office.

# First Impressions

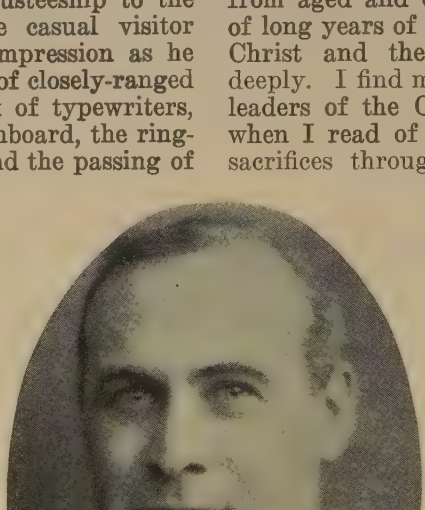
*By* Rev. William T. Boult

*Mr. Boult, at the Secretary's request, sets down some of his first impressions of the office.*

THE office of the Ministerial Boards is plainly operated with a sense of solemn trusteeship to the churches. Even the casual visitor cannot escape this impression as he sits, facing a battery of closely-ranged desks, amid the click of typewriters, the buzz of the switchboard, the ringing of 'phone bells and the passing of heavily laden postmen.

**Big-Visioned Strategy**

I have been deeply impressed to learn something of the earnest motive behind this activity and to listen to the far-seeing men of large affairs who sit around the directors' table. There is real generalship both in their plans and in the execution of them. Great convictions lie back of their decisions. They are fully persuaded that "Adaquate provision for the ministry is good business as well as good Christianity" and "No denomination can be stronger than its ministry, and no ministry can be at its best harassed by fear of old age or disability."



REV. WILLIAM T. BOULT

Their decisions in my judgment are vital to the spiritual leadership of the nation and the world. Furthermore, the life of our churches for generations to come depends on the fulfilling of their plans. The creation of a great Foundation like the Pilgrim Memorial Fund, eventually reaching $8,000,000, is a program truly magnificent.

**Renewed Admiration for the Ministry**

Though I have no misgivings as to the quality of devotion in our ministers, I must admit that the letters from aged and disabled men, telling of long years of strenuous service for Christ and the Church, move me deeply. I find my admiration for the leaders of the Church kindled anew when I read of their uncomplaining sacrifices through years of arduous toil, followed by old age or disability and tragic need. The Board of Relief has an impressive roll of 700 pensioners who counted not their lives dear unto themselves.

The correspondence from younger men shows a spirit worthy of the best traditions of the Christian ministry. One is impressed to see their efforts to make provision for their families and themselves. The Annuity Fund is proving a valuable servant to them.

Our records testify that Congregationalism is showing its faith by its work. Here are gathered from the four corners of the nation the grateful affections of 835,000 Congregationalists for those who have been their Fathers in the Gospel. Rich and poor alike join in the generous tribute. It reflects honor upon our fellowship that in four short years we have collected the significant sum of $3,688,036.50 for the Pilgrim Memorial Fund. I consider it a high privilege to serve these Boards in the application of the generous gifts of those who love the Church and its ministry.

# The Pilgrim Memorial Fund

PAYMENTS on subscriptions to the Pilgrim Memorial Fund have notably quickened. For the month of October, $41,313.46 was received; for November, $49,675.56, and for the first nine days of December, $31,-022.16.

Many of these payments are on subscriptions on which instalments were delayed and not a few from subscribers who had hitherto paid nothing. Now that business conditions are improving it is hoped that a large proportion of these delayed payments may be brought up to date. Representatives appointed in the various churches to secure payment are earnestly requested to act with all vigilance and to forward remittances as rapidly as practicable.

Total collections, above expenses, were, December 9, $3,688,036.50. Subscribers are particularly requested to note that we are still a long distance from the original minimum objective of $5,000,000 and that it can only be reached by the most loyal fidelity in the discharge of all pledges.

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# The Fruits of the Annuity Fund

SOME concrete experiences follow, demonstrating the exceedingly practical value of the plan of the Annuity Fund. There are now 66 annuitants, 31 receiving Old Age Annuities, 29 Widows' Annuities, 5 Disability Annuities, 1 Orphan's Annuity. The number will rapidly increase, as 15 members will commence to receive Old Age Annuities in 1923, and 32 in 1924. Beyond this the increase will be still more rapid. The particular attention of all ministers now in strength is called to the instances where men have been suddenly stricken down in the midst of their activities, and where the return in annuity payments is so extraordinary in contrast with the amount paid. Note also the proportion of widows, nearly as great as the old age annuitants. Make sure, brother minister, to begin immediately your membership, both for your own protection and that of those dependent upon you.

### The First Widow's Annuity

Her husband had served only five and one-half years at the time of his death, so that the annuity, which is always based on length of service, was comparatively small. At first the payment was only on the basis of the minister's dues. Later it was doubled, then tripled, and when annuities began to be paid in the full measure contemplated by the certificate, it was five times the original payment, though still of modest dimensions. The payment made by Mr. ———— was $29.55, and the total payments to his widow to date amount to over $200, and she has the assurance that the present payments will continue during her lifetime. What the widow thinks about it is indicated in the following letter:

"I well remember the time Mr. ———— filled out his blank when the Annuity Fund was first organized. We were thinking of old age, and I remarked my wish that he live to have the benefit when he could not preach, and that we have the benefit together. He had never been sick so as to have a doctor in the house during our eleven years of married life. Was then in good health.

"As I remember, we made our first payment the first of May. The last of May he had pleurisy, from which it is thought he did not recover full strength. In November he was stricken with typhoid fever, passing away after eleven days' sickness. He went down quickly. This made his certificate the first to be fulfilled.

Our benefit was not a large sum at that time. I have known in time it might increase, but did not look for it yet, so I was surprised when I saw my check. Thus to me it seems a good investment to any and all of our ministers. I pray it may work for their best good."

### A Disability Annuity

Certificate No. 961 on the "Original Plan" was issued to Mr. ——— on January 10, 1921. He was forty-nine years of age, with every prospect of many years of service. He made eight quarterly payments of $13.42, a total of $107.36. He was stricken with serious illness, and was obliged to give up his pastoral work. On November 9, 1922, his application for a disability annuity was received. He had completed fourteen and three-quarters years of service, which entitled him to an annuity of $197.52, payable in quarterly instalments of $49.38 each. In less than a year he will receive back more than he paid into the Fund. On receiving the first remittance he wrote:

"Permit me to say the sun shines more brightly into the Parsonage in ———, Massachusetts, than it has for some time. Though we have the faith of an Abraham, yet we are all human and continued clouds tend to shadow the stoutest heart.

"I have been called upon to bear continuous pain now for about fifteen months. And, as the marriage formula states, I guess it is with me 'till death do us part.' But this is not my greatest anguish. I suffer most from the fact that so early in my career, and in life, too, I am called upon to give up my life work and be laid on the shelf!

"An elderly minister in our Association called on me yesterday. He is in good health at eighty-seven years of age, and has served the Congregational Churches sixty years. Such was my hope and my desire to approximate this age and years of service. So there are harder things to bear than physical pain.

"But I am quite sure there is a Guiding Hand in all this. And as Sterne said, 'He tempers the wind to the shorn lamb,' so I am certain he will help me bear my cross.

"I wish to thank those in charge of the Annuity Fund for their sympathetic word and their keen interest in me, manifested in the quick dispatch of their duty, for the check came to me much sooner than I had expected. My wife joins me in appreciation of all which has been done for us. The knowledge that our future support is thus far assumed helps much to remove the mists which gather at these times.

"May our Heavenly Father grant you success and joy in the grand work you are doing."

### The Defense of Age

"Your most kind letter, with check enclosed, was received two or three days ago. I am sending herewith the official receipt. But I want you to know that I regard this matter as something more than a mere business transaction, and that I appreciate very deeply and gratefully the brotherly love that is expressed in this tangible and material form.

"The $210 a year, which I have received since May 1, 1920, has been an appreciable help to me, but the present amount made possible by the Pilgrim Memorial Fund and the Supplementary Fund, gives me an assurance that I shall be provided for as old age comes on, and not dependent on relatives and friends.

"I was obliged to give up preaching altogether two years ago, and a year ago I also gave up janitor work that I was doing in one of the buildings of ——— University, because I was not able to continue. So this amount from the Annuity Fund is really my only income.

"I thank you personally, and all those who have worked with you for this Pilgrim Fund and all the individual givers and the churches. You have substituted hope for despair in my soul."

# THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

## Home Missionary Unions of the Southeast

THE general secretary of the Federation has had a delightful itinerary attending State Conferences of the Southeast District. These appointments were made by our district secretary, Dr. Mary E. George.

The first meeting was at Berea, Kentucky, where besides the program of the Conference and the pleasure of greeting the officers of the state organization, the opportunity of seeing Berea College and its large student body and renewing acquaintance with friends on its faculty was a privilege.

The Tennessee Conference was held at Crossville, Dr. Mary E. George presiding. The journey from Berea to Crossville was made amidst a most gorgeous pageantry of color, the trees like ranks of Indian princes on the mountains. It was a pleasure to speak at chapel to the students of Cumberland School, and the visit to Pleasant Hill was one never to be forgotten.

The women's state organizations of the Southeast are observing their first anniversary, having been organized a year ago. Good progress has been made during this first year, particularly in Georgia and Tennessee. The meeting of the Georgia state organization was held at Barnesville, Mrs. Lewis H. Keller presiding. A delightful Sabbath day was enjoyed at Piedmont College by the secretary as the guest of President Jenkins. It was a privilege to speak at the morning service in the Demorest church and at college vespers. Here in these mountains is surely being trained a Christian American leadership.

The Alabama Conference was held at Thorsby, where the secretary was the guest of Miss Helen Jenkins, principal of Thorsby Institute. It was splendid to see so large a number of young people, most of them from Thorsby Institute, at the Sunday service, beginning with morning Sunday School.

A wonderful day was spent at Memphis, Tennessee, with the women of the First Congregational church.

An evening at Atlanta with the people of the Rush Memorial church under the charge of Mrs. Alfred H. Lawless, Jr., made is possible to greet some of our colored members.

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## TOPIC FOR JANUARY, 1923

**Home Missionary Society**

*Our Opportunity in Other Tongues*

"We do hear them speak in our tongues the mighty works of God."

Non-English-speaking immigrants constitute a religious problem in this country which cannot be adequately met without instruction and preaching in the foreign language represented. There are two hundred and eighty foreign speaking missions, twenty languages other than English and thirty-two states where work is established.

Scripture: Acts 2: 1:11.

Songs: "Tell me the Old, Old Story"; "We've a Story to Tell to the Nations"; "Wonderful Words of Life."

Roll call.

Blackboard statistics.

Paper: Our Kindergarten at Ellis

Island; where we train foreign speaking workers; Schauffler Missionary Training School; American International College.

Our special departments: Dano-Norwegian, Finnish, German, Slavic, Swedish.

Typical city churches: Italian, Brooklyn, New York; Armenian, Troy, New York.

The Cuban challenge, West Tampa, Florida.

A native pastor, Rev. J. M. Moya, New Mexico.

Prayer: For the stranger within our gates.

(Send to the Congregational Home Missionary Society, 287 Fourth Avenue, for reference material on this program.)

* * *

## DAY OF PRAYER FOR MISSIONS

THE Federation invites the attention of the Unions to the Pilgrim Prayer Guild as a method of developing the spiritual life and power in prayer of the members of the missionary society. Have you a Prayer Circle or Prayer Guild in your Society as a means of encouraging the women to pray?

This year the United Day of Prayer will be observed on February 16. The program, "The Light of the World," may be secured (two cents each, $1.50 per one hundred), from the Federation office, 289 Fourth Avenue, New York City. "A Call to Prayer," an attractive card containing topics for preliminary preparatory prayer, has been issued, and one hundred of these will be sent to each Union if desired for distribution (twenty-five cents per one hundred).

Plan large things for the Day of Prayer in your society.

* * *

## TOPIC FOR FEBRUARY, 1923

**American Missionary Association**

*The Negro: A Congregational Opportunity*

Hymn: "Dear Lord and Father of Mankind."

Scripture, responsively: Acts 8: 26-36 and John 4: 7-14.

Prayer: For love deep and abiding, manifesting itself in greater love and respect for all mankind.

Hymn: "Savior, Thy Dying Love."

Business.

Program: Understandest Thou? How can I, except some man should guide me.

1. Thumb-nail sketches, five minutes each. Negro Beginnings in America; Racial Characteristics; Progress.

2. Negro spirituals: "We are climbing Jacob's ladder." "Oh, I know the Lord."

3. Prayer poem: Hill (repeated or read *well,* all heads bowed).

4. The American Missionary Association: Principles and policies; churches, schools and hospitals.

5. Our own A. M. A. work: Who? Where? What?

Spiritual: "Lord I want to be a Christian."

Prayer, in concert: (To be supplied.)

A wealth of material for topic 1 will be found in the text books, "The Trend of the Races," by Haynes, and "In the Vanguard of a Race," by Hammond, fifty cents each. Topic 4 Congregational Supplement, eighteen cents, postpaid. Topics 3, 5 and 6 A. M. A. leaflets. Folk Songs of the American Negro, W. J. Work twenty-five cents per copy. If preferred, the playlet, "Over the Tea Cups," may be used for the entire program. (Write to the American Missionary Association, Bureau of Women's Work, 287 Fourth Avenue New York City.)

# YOUNG PEOPLE'S DEPARTMENT

## POSTER COMPETITION

THE Young People's Committee of the Federation announces a "Poster Competition" to be held during the winter and spring of 1923. The Committee knows that many of our young people possess both artistic ability and home missionary interest and it is anxious to use these two qualities for definite and practical purposes. It has therefore planned a "Poster Competition" under the following terms:

I. **Contestants.** The competition will be open to any group of young people who during this winter include in their program of work one of the three following points: (a) the sending of a gift to the treasury of their State Woman's Home Missionary Union; (b) the packing of a box for some homeland field; (c) the carrying out of a course of not less than six home missionary lessons. "In the Vanguard of a Race" would be an excellent basis for such a course. The group need not be a strictly missionary group. Camp Fire Girls, Girl Scouts, and other clubs may qualify. Competitors must state when they submit their poster which point they have met.

II. **Subject.** The subject of the poster is to be "Summer Conferences," that is, the poster must stimulate interest in summer conference attendance. It must indicate concisely and alluringly the advantages of attending a summer conference or of helping to send a delegate to one. The large number of denominational conferences attended by our young people last year ought to provide a large fund of personal experience upon which to draw in planning such a poster. If desired, the poster may be designed for some special state or sectional conference. Its size must be not less than 18 by 24 inches.

III. **Promotion.** The promotion of this contest will be in the hands of the State Union Young People's Secretaries and their associate secretaries. They will be responsible for spreading the news of the competition in their respective states, for assembling the posters prepared by the local groups, and for selecting the best state poster, which they will in turn, send to the Federation office in New York, that the winning poster may be chosen from this state group. No local group, however, need wait for word from its state officers. If it desires to compete, it may do so, sending its poster when completed to its State Union Young People's Secretary, with a statement as to which of the required points it has met. If you do not know the name of your Young People's Secretary, write to the chairman of the Federation Young People's Committee, Mrs. N. B. Hobart, Watertown, Connecticut.

IV. **Time.** This competition will run during the winter and spring of 1923. Each state must set a date when its posters must be in the hands of a designated person or committee. Local groups desiring to compete must ascertain from their state officers what this date will be. The Federation committee suggests that it be not later than June 1. Some states may prefer to set an earlier date, that the posters may be displayed at their spring meetings. The winning state posters must be sent to the Federation office **not later than Sept. 25,** that the winning poster for the whole country may be chosen by October 1.

V. **Awards.** The winning poster will be displayed at the National Council meeting in Springfield, Massachusetts, in October, 1923. The name of the designer of the poster, of the winning group of the winning state will be attached, and the blue ribbon seal of the Federation affixed. After the meeting, poster will be returned to the winning state.

# ACKNOWLEDGMENT OF RECEIPTS

## The American Missionary Association

Irving C. Gaylord, *Treasurer* — 287 Fourth Avenue, New York, N. Y.

**Receipts for November, 1922**

**The Daniel Hand Educational Fund for Colored People**

Income for November from Investments.....$10,557.08
Previously acknowledged.....2,025.99

$12,583.07

## Current Receipts

### EASTERN DISTRICT

**MAINE**—$371.66.

**Bath:** Miss A. L. P., for Talladega College, 5. **Bethel:** "A Friend," 5. **Bridgton:** E. W. G., for Lexington, Ky., 5. **Milford:** Ch., 5. **Portland,** Woodfords S. S., for Athens, Ala., 3; J. M. G., 10.63. **Westbrook:** Ch., 2.50. **West Brooksville:** Ch., 8. **Yarmouth:** S. A. L., for Lexington, Ky., 10.

**Through the Woman's Home Missionary Union of Maine,** by Nellie D. Hill, Treasurer, 317.53.

**NEW HAMPSHIRE**—$849.51.

(Donations 197.50, Legacy 652.01)

**Lebanon:** Ch., by W. S. C., 50. **Little Boars Head:** Miss M. M. F., for Talladega College, 10. **Marlboro,** C. V. W., for Straight College, 10. **Nashua:** Pilgrim Ch., 127.50.

**Legacy**

**Boscawen:** Samuel N. Allen, 652.01.

**VERMONT**—$73.50.

**Arlington, East:** Y. P. S. C. E. for Pleasant Hill, 2.50. **Burlington:** B. E. B., for Straight College, 21. **Chester:** Mrs. C. K., for Pleasant Hill, 6. **Morrisville:** Churchill & Legate, 5; J. B. P., 5; M. M. S., 5; for Straight College. **Norwich:** Mrs. G. H. P., 2. **Quechee:** W. H. M. Union bbl. goods for McIntosh, Ga. **Randolph:** Mrs. D. S., for Straight College, 5 **Rutland:** F. J. G., for Straight College, 2; Mrs. G. S. S., package goods for McIntosh, Ga. **St.Albans:** A. C. C., for Straight College, 5. **St. Johnsbury:** A. F. S., for Straight College, 5. **Townsend:** O. B. D., for Straight College, 5. **Waitsfield:** Home Mission Circle, box of goods for McIntosh, Ga. **White River:** B. H. F., for Straight College, 6.

**MASSACHUSETTS**—$6,059.19.

(Donations 3,489.56, Legacies 2,569.63)

**Abington:** Woman's Guild, goods for Greenwood, S. C. **Amesbury:** Main Street Ch., 7.69. **Andover:** South Ch., Jr. Dept., 5; South Ch., Primary Dept., for Dorchester Academy, 10.47. **Ashby:** W. M. S., for Lexington, Ky., 5. **Auburndale:** Ch., 313.12; Extra-cent-a-Day Band, for Lexington, Ky., 10. **Ballardvale:** Miss B. B., books for Thomasville, Ga. **Beverly:** Dane Street Ch., 57. **Boston:** Mt. Vernon Ch., 56.25; A. S. C., for Straight College, 5; Mrs. M. L. E., for Talladega College, 10; A. S. L., for Lexington, Ky., 10; F. M. L., 5; M. R. L., 5; for Florence, Ala.; Miss M. A. S., books for Thomasville, Ga.; "A Friend," 25; Friends, for Kings Mountain, N. C., 20. **East Boston:** Baker Ch., 3.70. **South Boston:** Phillips Ch., 25. **Dorchester:** Pilgrim S. S., for Lexington, Ky., 20. **Brighton:** Mrs. L. and Miss E. T., 10. **Brookline:** Harvard Ch., 550. **Cambridge:** Pilgrim S. S., for Lexington, Ky., 10. **Canton:** Mrs. F. A. S., for Lexington, Ky., 25. **Clinton:** First Ch., by E. P. S., 5. **Dalton:** Miss C. L. C., for Straight College, 50. **Dedham:** First S. S., 5.04. **Dover:** S. S., 88c. **Dracut:** First Ch., 32.12. **Everett:** First Ch., 27.13. **Fall River:** F. A. P., 10. **Greenfield:** D. M. D., for Straight College, 2. **Hanover:** First Ch. of Christ, 24.20. **Haverhill:** H. M. B., for Straight College, 10; Miss E. W., for Bibles for Greenwood, S. C., 5. **Holyoke:** Second Ch., S. S. 40. **Housatonic:** C. J. W., for Straight College, 2. **Lee:** First S. S., 75; A. M. R., goods for Athens, Ala. **Leominster:** L. M. Soc., two boxes goods for Moorhead, Miss. **Lexington:** Ch., for Chandler Normal School, 15. **Lowell:** J. D. P., for Talladega College, 5; "A Friend in Lowell," 75. **Mansfield:** The Misses Fisher, books for Thomasville Ga. **Medford:** Ch. Home Missionary Com., box goods, for Thomasville, Ga. **Melrose Highlands** Ch., 87.06. **Montague:** Millers Falls S. S. Class for Lexington, Ky., 4; Jr. C. E. Soc., for Lexington, Ky., 4. **Monterey:** Ch., 3. **Newton** First S. S. for Lexington, Ky., 25. **Northfield** "Friends," for Straight College, 35. **Norwood:** First Ch., 57. **Pittsfield:** E. R. P., for Straight College, 10; J. S. W., for Straight College, 8 **Quincy:** Wollaston, Ch., for Tougaloo College 50. **Reading:** First Ch., 136.44. **Shrewsbury:** Ch., 140. **South Natick:** Ch., 9.50. **Springfield** North Ch., 4. **Taunton:** Trinitarian Ch., 66.50 **Three Rivers:** Miss R. M. S., for Blanche Kellogg Institute, 1.02. **Wakefield:** First Ch. 107.36. **Warren:** Ch., 9.50. **Westboro:** Ch. 18.58. **Westfield:** Miss L. D. G., for Talladega College, 20; L. V. S., for Lexington, Ky., 10. **West Newbury:** C. M., 1; M. R., 1; for Straight College. **West Springfield:** E. B., 100. **Whitinsville:** Village Ch., 800. **Williamstown:** First Ch., 50. **Worcester:** Bethany Ch. Vacation Bible School for S. A. at Brewer Normal School 10; Hope Ch. S. S., for Lexington, Ky, 15; D. H. F., for Talladega College, 125; W. G. H., for Lexington, Ky., 10.

**Legacies**

**Amherst:** Sophia E. Hubbard, 2,184.86. **Boston:** Emily C. Shaw, 384.77.

**RHODE ISLAND**—$840.56.

**Barrington:** Ch., additional, 2. **Central Falls:** Ch., 75.08. **Kingston:** Ch., 70. **Pawtucket:** Park Place Ch., 105.85. **Peace Dale:** Ch., 54.34. **Riverpoint:** First Ch., 50. **Providence:** Central Ch., 476.01. **Tiverton:** Amicable Ch., 7.28.

### CENTRAL DISTRICT

**CONNECTICUT**—$3,442.30

**Berlin:** H. R., 10; E. P. W., 25, for Lexington, Ky. **Bolton,** Ch., 12. **Bridgeport:** Park St. Ch., Woman's League, box goods for Thomasville, Ga. **Deep River:** Mrs. H. P. D., 15. **Durham:** Ch., 25. **East Haven:** Ch., 36.30. **Fairfield:** First Ch. of Christ, 127.62; United Ch. S. S., 50; W. M. Soc., 1. **Greens Farms:** C. E. Soc., 1.10. **Guilford:** First Ch., 28.50. **Hadlyme:** Ch., 10. **Hartford:** First Ch. of Christ, 200; Center Ch. S. S., 42.87 (6 of which for Pleasant Hill, 20 for Santee and 16.87 for Talladega); Immanuel Ch. Young Women's Guild, 25; C. E. Union, 10; Pansy Circle, King's Daughters, 13.30, for Marion, Ala.; Miss H. C., 1; Mr. and Mrs. A. F. St. C., 5; Mrs. S. P., 1.20, for Marion, Ala.; H. A. P., for Talladega College, 25; A. M. R., for Athens, Ala., 5. **East Hartford:** First S. S., 11.86. **Manchester:** Miss A. C. H., for Talladega College, 20. **Meriden:** First Ch., 250. **Middletown:** First S. S., 36.25; J. M., 20; H. C. W., 10; W. W. W., 10, for Tougaloo College. **Milford:** J. D. B., Jr., 25; W. C. B., 5, for Talladega College; Miss C. S., 10; Mrs. F. P. W., 150, for Talladega College; Mrs. C. A. S., for Talladega College, 25. **Mt. Carmel:** Ch., 10.67; S. S., for Lexington, Ky., 25. **Naugatuck:** H. B. T., for Tougaloo College, 100; H. T., for Lexington, Ky., 25. **New Britain:** Mrs. J. E. C., for Talladega College, 10. **New Canaan:** C. E. Soc., 10. **New Haven:** I. F., for Talladega College, 10; S. A. H., for Lexington, Ky., 15; M. E. B., for Lexington, Ky., 5; Miss S. T. L., for Talladega College, 10. **New London:** First Ch., 20; S. S. Class, 2; "Friends," books, etc., for Athens, Ala. **North Haven:** Ch., 100. **North Woodbury:** Methodist Ch., 25. **Norwich:** C. E. G., for Lexington

Ky., 2. **Oakville:** Union Ch., 20.48. **Plainville:** Ch., 22.50; H. T., for Tougaloo College, 10. **Plantsville:** Mrs. L. S. C., for Tougaloo College, 5. **Putnam:** Second Ch., 17.28; J. G. J., for Tougaloo College, 40. **Seymour:** C. J. A., for Tougaloo College, 10; C. W. M., for Tougaloo College, 5. **Southington:** G. E., 5; P. W., 5; A. S., 10, for Lexington, Ky. **South Windsor:** Mrs. O. A. J., for Talladega College, 10. **Talcottville:** Mr. and Mrs. J. G. T., 100 and box of goods for Marion, Ala. **Terryville:** Rev. S. E. E., 10; G. C., 50; E. L. P., 25; "Friend," 2, for Tougaloo College; C. I. A., for Tougaloo College, 25. **Thomaston:** First Ch., 24.85. **Washington:** First Ch., 44.65. **Waterbury:** First S. S., 25; Mrs. K. P., 50; Mr. and Mrs. H. P., 25 for Tougaloo College; B. P. H., for Talladega College, 10; Miss C. A. P., for Tougaloo College, 500. **Watertown:** L. A., for Lexington, Ky., 5; B. H. H., 10; F. W. J., 25, for Tougaloo College; E. H., 50; Mrs. M. L. M., 25; Mr. and Mrs. E. H. L., 15; C. E. L., 20; Mrs. J. S., 10, for Lexington, Ky. **Wauregan:** Ch., 54. **West Cheshire:** Ch., box goods for Marion, Ala. **Wethersfield,** Presb. C. E. Soc., for Marion Ala., 2. **Windsor Locks:** Ch., 96. **Winsted:** Mrs. C. W. G., for Talladega College, 100.

**Through the Missionary Society of Connecticut** by Rev. Wm. F. English, Treasurer, 340.87.

**The Woman's Home Missionary Union of Connecticut,** through the Commission on Missions, for Free Bed at Ryder Memorial Hospital, 15.

### NEW YORK—$6,704.24.

(Donations, 6,551.13. Legacy, 153.11)

**Angola:** L. M. Soc., box goods for Marion, Ala. **Aquebogue:** Ch., 5.43. **Binghamton:** First Ch., 306. **Brooklyn:** Flatbush Ch., 400; Ch. of the Pilgrims, 19.80; Plymouth Ch., 28.05; South Ch., 186.44; Tompkins Avenue Ch., 400; "A Friend," 200. **Burrville,** Ch., 4. **Canandaigua,** First Ch., 17; First Ch., 100, for hospital at Greenwood, S. C. **Churchville:** L. M. Soc., box goods for Marion, Ala. **Cold Spring:** A. H. C., 5. **Corning:** Miss S. C., two boxes goods for Marion, Ala. **Hamilton:** L. M. Soc., bbl. goods for Marion, Ala. **Homer:** E. G. R., for Talladega College, 750. **Jamestown:** First Ch., three bbls. goods for Marion, Ala; Mrs. E. C. H., for Talladega College, 200. **Malone:** L. E. J., for Straight College, 1. **New York:** Broadway Tabernacle Ch., 1,175; D. E. E., for Bibles for Greenwood, S. C., 10; Miss A. M., box goods for Marion, Ala.; Dr. W. H. N., for Talladega College, 100; Mrs. J. S., for Talladega College, 75; "A Friend," for Marion, Ala., 2.66. **Randolph:** First Ch., 16. **Richmond Hill,** Union Cong. S. S., for Lexington, Ky., 25. **Riverhead:** Sound Avenue Ch., 70.75. **Saratoga Springs:** Jr. C. E. Soc., for Marion, Ala., 24. **Schenectady:** E. F. A., for Athens, Ala., 20. **Sherburne:** "Friends," for Talladega College, 2,300. **Skaneateles:** Mrs. I. H. B., for Pleasant Hill 100. **Willsboro:** C. W. G., 5; Mrs. H., 5, for Athens, Ala.

#### Legacies

**Syracuse:** Mary Elizabeth Gere, 459.33 (Reserve Legacy, 306.22), 153.11.

### NEW JERSEY—$310.00.

**East Orange:** D. G. H., for Tougaloo College, 100. **Montclair:** Mrs. F. H., for Tougaloo College, 10. **Nutley:** St. Paul's Ch., for Gloucester School, 85. **Upper Montclair,** Christian Union Ch., W. M. Union, for Moorhead, Miss., 50. **Westfield:** First Ch., 65.

### PENNSYLVANIA—$75.00.

**Guys Mills:** Randolph Ch., 10. **Kane:** Mrs. C. D. D., 10. **Pittsburgh:** Puritan Ch., goods for Tougaloo College; H. R. O'B., for Straight College, 50. **Riceville:** C. A. M., for Elbowoods, N. D., 5.

### DISTRICT OF COLUMBIA—$10.00.

**Washington:** C. G. A., for Talladega College, 10.

### OHIO—$209.18.

**Akron:** A. H. N., for Talladega College, 25. **Chatfield:** German Pietist Ch., 20. **Cleveland:** A. G. S., for Lexington, Ky., 1; St. John's Ch., Mitylene Class, for Marion, Ala., 15; Mrs. C. W. T., for Straight College, 10. **Columbus:** J. A. J., for Talladega College, 25; B. H. L., for Straight College, 5. **Oberlin:** C. H. Y., 10; E. K. Y., 5; E. Y., 5, for Pleasant Hill; Prof. H. A. Y., for Straight College, 1.

**Woman's Home Missionary Union of Ohio.** Mrs. H. H. Hosford, Treasurer, $87.18.

### MICHIGAN—$945.70.

(Donations, 768.41. Legacy, 177.29)

**Hancock:** Mrs. S. F., for new dormitory at Blanche Kellogg Institute, 25. **Cadillac:** Missionary Soc., goods for Straight College. **Litchfield:** S. S. Class, for Lexington, Ky., 3. **Morenci:** Missionary Soc., goods for Straight College. **Onekema:** Women's Missionary Soc., goods for Straight College.

**Michigan Congregational Conference,** by C. C. Vaughan, Treasurer, 740.41.

#### Legacy

**Grand Rapids:** M. T. Herrick, 531.85 (Reserve Legacy, 354.56), 177.29.

### WESTERN DISTRICT

### ILLINOIS—$1,960.46.

**Canton:** First Ch., 45. **Chicago:** Miss C. C. G., 20; Mrs. J. M. S., 200; Tiffin Club, box goods for Marion, Ala.; Rev. C. S. box goods for Marion, Ala. **Elgin:** Mrs. C. B., for Pleasant Hill, Tenn., 35. **Evanston:** First Ch., Bible School, for Elbowoods, No. Dak., 35.69; F. H. T., for Elbowoods, No. Dak., 100. **Galva:** L. M. Soc., box and bbl. goods for Marion, Ala. **Gridley:** Ch., 16. **Harvey:** Miss R. De G., box goods for Marion, Ala. **Lyonsville:** Ch., 13.05. **Mendon:** Ch., Fidelis Club, box goods for Emerson Institute. **Payson:** Ch., for Lexington, Ky., 10. **Paxton:** Mrs. J. B. S., four boxes goods for Marion, Ala. **Urbana:** C. A. W., for Athens, Ala., 5. **Wilmette:** North End Circle, for Lexington, Ky., 15; Neighborhood Circle, three boxes goods for Marion, Ala. **Wheaton:** College Ch. of Christ, 5.

**Through the Congregational Conference of Illinois,** 780.00.

**Through the Women's Home Missionary Union of Illinois,** Miss Cora E. Barnard, Treasurer, 680.72.

### IOWA—$62.35.

**Cedar Rapids:** C. F. C., for Talladega College, 5. **Denmark:** Christ's Crusaders, for Lexington, Ky., 10. **Eddyville:** I. A. W., box goods for Talladega College. **Humboldt:** Ch., 35. **Monticello:** C. P., box goods for Talladega College. **Postville:** Community S. S., for Marion, Ala., 7.35; Luhman & Sanders, five boxes goods for Marion, Ala. **Rodney:** Mrs. W. D., package goods for Moorhead, Miss. **Sioux City:** Riverside Ch., box goods for Moorhead, Miss. **Traer:** Ripley Ch., two boxes goods for Marion, Ala. **Waverly:** Mrs. L. C., for Moorhead, Miss., 5.

### WISCONSIN—$71.50.

**Antigo:** Ladies Aid Soc., goods for Tillotson College. **Mineral Point:** M. S., for Lexington, Ky., 4.50. **Milwaukee:** Plymouth Ch., 50; Mrs. J. J. S., 5. **Racine:** First Ch., Missionary Soc., goods for Tillotson College. **Waukesha:** W. M. Soc., for Willcox Academy, Vernal, Utah, 12.

### MINNESOTA—$1,807.39.

(Donations 852.39, Legacy 955.00)

**Excelsior:** W. M. Soc., for Lexington, Ky., 5. **Minneapolis:** Lyndale Ch., L. M. Soc., two packages goods for Marion, Ala.; Plymouth Ch. Sewing Soc., box goods for Marion, Ala.; Miss B. A., package goods, Mrs. J. H. M., two packages goods for Marion, Ala.; A. P. G., for Talladega College, 5; C. C. P., for Talladega College, 10. **Waseca:** Ch., two boxes goods for Moorhead, Miss.; Mrs. C. M. H., box and sack goods for Marion, Ala. **Wayzata:** L. M. Soc., bbl. goods for Marion, Ala.

**Through The Congregational Conference of Minnesota,** 613.96.

**Through the Woman's Home Missionary Union of Minnesota,** by Mrs. J. V. S. Fisher, Treasurer, 218.43.

#### Legacy

**Minneapolis:** Ellen H. Lyman (1000 less tax 45), 955.

### MISSOURI—$752.60.

**St. Louis:** Pilgrim Ch., 10; "A Friend," for Straight College, 175.

**Through the Congregational Conference of Missouri,** by P. A. Griswold, Treasurer, 567.60.

### KANSAS—$594.90.

**Burlington:** Mrs. J. W. C., box goods for Moorhead, Miss. **Clay Center:** Miss E. P. M., 5.

**Stockton:** L. M. Soc., bbl. and box goods, for Moorhead, Miss. **Wichita:** E. L. D., for Talladega College, 25.

**The Kansas Congregational Conference,** by Miss Ruth E. Wood, Treasurer, 564.90.

**NEBRASKA**—$622.53.

**Norfolk:** German Ch., 18. **Omaha:** German Ch., 5; R. C. H., for Talladega College, 5. **Santee:** Mrs. E. T., for Boys' Cottage, 10.

**Through the Congregational Conference of Nebraska,** 217.71.

**Through the German Congregational Conference,** 12.

**Through the Woman's Home Missionary Union of Nebraska,** by Mrs. C. J. Hall, Treasurer, 354.82 (50 of which for scholarship at Moorhead, Miss.)

**NORTH DAKOTA**—$94.80.

**Elbowoods:** Mrs. C. L. H., for Santee, Neb., 10. **Independence:** Ch., 4.80, for Santee, Neb.

**Through German Congregational Conference,** 80.

**SOUTH DAKOTA**—$53.00.

**Alpena:** Chs., 8.

**Through the German Congregational Conference,** 45.

**COLORADO**—$3.00.

**Through the German Congregational Conference,** 3.

## PACIFIC DISTRICT

**ALASKA**—$2.00.

**Valdez,** Ch., 2.

**CALIFORNIA (NORTHERN)** $871.80.

**Through the Congregational Conference of Northern California,** 560.42.

**Through the German Congregational Conference,** 18.

**Through the Woman's Home Missionary Union of Northern California,** 293.38.

**CALIFORNIA (SOUTHERN)**—$335.90.

**Calapatria:** Union Ch. Ladies' Aid, goods for Tillotson College. **Compton:** Mrs. P. R. M., goods for Tillotson College. **La Canada:** Ch., W. M. Soc., goods for Tillotson College. **La Mesa:** Mrs. J. F. K., goods for Tillotson College. **Los Angeles:** First Ch., 50; Mrs. G. R. B., for Marion, Ala., 5; Mrs. R. B. W., goods for Tillotson College. **Pasadena:** Mrs. H. A. D., goods for Tillotson College. **Riverside:** Ch., 15. **San Diego:** Women's Bible Class, for Tillotson College, 10; W. M. Soc., goods; Mrs. L. J. F., goods for Tillotson College.

**Through the Woman's Home Missionary Union of Southern California,** 255.90.

**OREGON**—$98.02.

**Through the Congregational Conference of Oregon,** 65.02.

**Through the German Congregational Conference,** 8.

**Through the Woman's Home Missionary Union of Oregon,** 25 for Fort Bidwell, Building Fund.

**WASHINGTON**—$150.42.

**Odessa:** Zoar Ch., 10.

**Through the Congregational Conference of Washington,** 112.42.

**Through the German Congregational Confer ence,** 30.

Total donations from Washington.....$152.4
Less amount refunded to Cusick S.S.... 2.0

$150.4

**IDAHO**—$3.00.

**Through the Congregational Conference o Washington,** 3.

**NEVADA**—$18.69.

**Through the Congregational Conference o Northern California,** 14.50.

**Through the Woman's Home Missionar Union of Northern California,** 4.19.

## THE SOUTH

**VIRGINIA**—$5.00.

**Richmond:** L. C. D., for Tougaloo College 5.00.

**KENTUCKY**—$2.00.

**Lexington,** J. E. H., for Chandler School, 2

**NORTH CAROLINA**—$17.48.

**Greensboro:** Ch., 3.41. **High Point:** Ch., 2.23 **McLeansville:** Union Grove Ch., 3.17. **Mon cure:** Jones Chapel, 6.67. **Mt. Pleasant:** Ch., 2

**SOUTH CAROLINA**—$10.00.

**Columbia:** Rev. E. N. A., 10.

**TENNESSEE**—$320.00.

**Memphis:** Memphis Associated Retailers, fo Le Moyne Institute, 200; Miss E. B., for Plan Fund, Le Moyne Institute, 5; J. R. P., for Steel Hall Fund, 5; Miss C. T., for Steele Hall, 1( **Nashville:** Union Ch., 100.

**GEORGIA**—$52.00.

**Hagan:** Eureka Ch., 13. **Glennville:** Oa Grove Ch., 18. **Swainsboro:** Ch., 7; Alumni As sociation, for Prize, 10. **Thomasville:** M. A. B for Allen Normal School, 4.

**ALABAMA**—$110.00.

**Birmingham:** Dr. J. B. K., for Talladeg College, 5; T. C. W., for Talladega College, 5( **Talladega:** Mrs. L. A. J., 50; Dr. C. W. C. M 5, for Talladega College.

**FLORIDA**—$79.00.

**Ocala:** Rae and Thompson, 50; M. M. L., for Fessenden Academy, Fla. **Winter Parl** Ch., 24.

## FOREIGN

**CANADA**—$5.00.

**Through the German Congregational Confe ence,** 5.

**Commission on Missions**.....$9,799.
**Diamond Jubilee Fund**..... 58.

## RECEIPTS FOR NOVEMBER, 1922

Donations .....$33,344.
Legacies ..... 4,507.

Total.....$37,851.

## RECEIPTS TWO MONTHS, FROM OCT BER 1 TO NOVEMBER 30, 1922

Donations .....$51,915.
Legacies ..... 9,930.

Total.....$61,846.